THE MID-CONTINENT

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SPRING WASN'T merely lingering in the lap of winter. She seemed to be frozen to it.

MEN MAY come and men may go, but the Napoleon papers in the *Century* go on for ever.

A GENTLE form of exercise with us at present is throwing advertising propositions from marvelous Cripple Creek "mining companies" into the waste-basket.

IS THE "art in underwear" type of advertising so dear to the *Ladies' Home Journal* to break into the Presbyterian Press? It begins to look that way in certain wealthy, able quarters—more's the pity.

THE "WOMAN'S edition" idea has stormed the citadels of dignified Presbyterian journalism. The *Presbyterian Journal* will on April 30th, issue a special number, entirely in the charge of Mrs. John H. Scribner, Editor-in-chief; Mrs. W. P. White, Publisher, and Mrs. John H. Converse, Treasurer. The beneficiary will be the Million Dollar Fund. The *Journal* is always a welcome vistor, but the issue of April 30th, will be hailed with delight at this sanctum.

ONE OF the minor trials of an editor is with the people who think their contributions must appear in the issue following a day or so after their reception. As a general rule, this expectation cannot be gratified. We have a good supply of contributions on hand every week, far more than it is possible to publish in one issue. The result is that the latest articles sent in usually have to stand aside for these which have priority in point of time. Isn't that fair? It's just so at—say—barber shops.

RULING ELDERS should always stand by their pastors. It not infrequently happens when criticism of the pastor becomes rife in the congregation that the elders take a sort of negative position. Instead of attempting to vindicate the pastor, or quieting the minds of the people, they do nothing, and thus permit the work of sacrificing a worthy minister to go on. Force of character is essential to the efficient and useful discharge of the duties of the eldership. A nerveless, negative sort of a man is of little use in such an important position.

IN DISCUSSION of the Sabbath question there has been a strong protest against the introducing of the continental Sunday. But are our people really awake to the fact that we already have the continental Sunday to a considerable extent? We have Sunday beer gardens, Sunday threatres, Sunday papers, Sunday trains, Sunday base-ball games; several of our laboring mens' organizations are in the habit of meeting on Sunday; on pleasant days the parks are full of people who do not go there to worship the God of nature; and last but not least, a large proportion of the people in our cities and towns do not attend church services. How much farther shall we go?

"OUR COUNTRY right or wrong" is the high sounding but spurious and dangerous patriotism advocated by a candidate for a high office. When we put patriotism not only above, but against moral law, the fall of republican government is not far off. Legislators and officers who are ready to trample upon moral law in our dealings with other nations may be depended upon to trample upon and deal unjustly with the people of our own country. A man holding such sentiments is a very dangerous man, whether in the governor's chair, in the halls of Congress or in the White House. He is the best kind of a man to leave at home where his power for evil will be limited.

A CIPHER in the wrong place plays havoc with facts. Dr. Allen in his correspondence from Florida last week wrote that the sea wall which protects St. Augustine from the ocean, cost our Government $100.000.-00. The compositor added one cipher, and it read $100.000.000, a rather startling figure for such a piece of work. He would excuse the above error, if he knew how near the types came to making him say, "vigor of the heathen of the North" as it appeared in first proof, when he said "rigor of the weather of the North." And by the way when Dr. Allen is in New Orleans he should never let a locked front gate "phaze" him. But many a surprised visitor from the North can sympathize with him.

WAR BETWEEN brewers and distillers? Yes. That statement is made and probably with truth. It is reported that the Raines excise bill of New York which the brewers have been fighting with such desperate efforts, has the hearty financial support of the Whisky Trust. It is claimed that the Raines bill, which has now become a law, is only one step in a general scheme of the whisky men to weaken the brewers and decrease the use of beer. It is said to be working like a charm to advance the interests of the distillers. It is understood that the bill was originally drawn by an attorney of the Whisky Trust. "When rogues fall out honest men come by their dues." Probably the best thing temperance people can do will be to help on this fight. We trust that it may develop into a Kilkenny cat affair.

EASTER SUNDAY seems to be becoming a day of quasi-religious dissipation. It is a day when not a few church members forsake their own churches for those which observe the Easter festival with all the pomp of floral and musical display. These people often pay little attention to the preaching; their minds do not seem to be impressed with the great truth which the occasion emphasises. It is the sensuous element of this celebration which is so attractive to them. It goes without saying that for one day at least such people were not engaged in the worship of God. It is equally true that such conduct is spiritually hurtful. This may be accounted a small thing in the eyes of these people, but if it be a small thing, it should be borne in mind that it is the small, apparently inconsequential things that help to build up character.

BALLINGTON BOOTH was not congratulated on the title of his new army, as in its original form: "God's American Volunteers." Sin is not limited to America and religion is not an American enterprise. The change to "Volunteers" was a wise one. If he intends to operate in other nations than ours the former title would create a needless prejudice and be a hindrance. It sounded too much like an American religion. Mr. Booth is too patriotic, over much righteous in this line. There are many who fear that he may have taken a mis-step in separating from the army organized by his father on broader and perhaps more essentially Christian lines. It seems quite too soon for such a movement to begin to split up. It is said that he proposes to confine his labors to the so-called middle classes of society. This will prove a manifest, if not fatal mistake. Sin is not confined to this class and other classes need salvation as much as the middle class. The peculiar methods of the Salvation Army are better adapted to the more ignorant and neglected classes in what is perhaps unfortunately known as "slum work," for there is no work nobler.

IT IS a growing conviction of many prominent New York clergymen (Episcopal) "that endowed churches are the solution of the problem which is involved in the successful prosecution of religious work in the metropolis." An earnest city missionary gave it as his opinion that eventually all churches on Manhattan Island would have to be maintained by endowment. Doctors Satterlee and Rainsford are now endeavoring to raise endowments for their churches. This is certainly a sign of weakness. If religious convictions were deep, if faith were strong, if professing Christians fully realized the infinite value and importance of religion, if they had fully consecrated themselves and all they have to God, and His service there would be no difficulty at any time in raising all needed funds. The need of endowments to carry on the work in the future must be based on the fact that religious convictions are fading out and as a consequence the streams of benevolence are drying up. An endowment of religious convictions in the minds of wealthy professors of religion would be a far better guarantee for the support of missions and the future of the churches on Manhattan Island than an endowment in money, stocks or bonds. To relieve Christians of the future from the need of contributing to the support of mission churches will throw them out of sympathy with the practical work of missions, out of sympathy with the very spirit of religion. It would be far better to put all the money proposed for endowments into immediate practical missionary work and trust God and his church for the future. The new school Presbyterian church once raised a very considerable endowment to help on the work and soon discovered that it was a hindrance, that it was drying up benevolent contributions and eminent men expressed the wish that it were out of the way. It is a question whether the vast endowment of old Trinity church, $100,000,000 more or less, is not a blight on the benevolence of the Episcopal church and an inquiry to its spiritual life. If the ministers who are soliciting an endowment will devote themselves to producing a deeper and more intelligent conviction of the truth and reality of religion and a deeper spiritual life, they will give a better guarantee to the church of the future than be raising any amount of endowment in money.

IT IS reported that the U. S. Government is proposing to establish a great University at Washington. We can hardly think that such a proposition is to be taken seriously, and yet the present congress is establishing a reputation for originality in several directions. There is perhaps nothing with which the country is better supplied than with colleges and universities. In the list furnished by the *World* Almanac we count considerably over 400 and the number is rapidly increasing. A good many of the State governments have established State Universities. Nearly or quite every religious denomination has a large and increasing number of them. Cities and large towns all over the country are ambitious to have a College or University and to become an educational center. High Schools, seminaries, academies, normal schools and technical institutions are developing into the stature of colleges. It is becoming increasingly common for wealthy people to devote their accumulated millions to the founding or endowment of colleges as the most useful and desirable monument to perpetuate their memory and fame,—a custom which should receive every encouragement. Really, this field of usefulness should be kept as preserves in which wealthy people may establish their monuments. Already Washington seems to be pretty well supplied with great universities either in fact on in immediate prospect. There is Howard University for colored people. The Catholic church has established its protest university there. We hear that the Methodists are following them, and if we remember rightly our "one or two" other denominations have the matter in contemplation. It looks a little as though the business might be overdone in that one territory of ten miles square. Some day the question will be raised as to the right of the government whether State or National, to tax the people for the higher education and such as is technical and designed to fit students for professional life, such as is beyond what is required to make good citizens. The people in distant States and territories, and in fact people all over the country who have no use for and cannot benefit by the proposed university, may ask why they should be taxed to support it. But if without irreverence we might make the suggestion, we should say that it might be made of practical value to the whole, if the chairs of economic finance, political science, of international law and specially of moral law and science could be filled with able and learned men. And our legislators, taken from all classes of society and occupations in life, (we might call them extemporized statesman,) could be required to enter the freshman class and take a thorough course in these difficult and important sciences. And then be required to pass an examination, as under the civil service, before taking their seats as legislatures. Under such conditions, a great University at Washington might be valuable to the whole country.

THE MASTER'S TOUCH.

"He touched her hand and the fever left her."
He touched her hand, as He only can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of man.
And the fever pain in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks that she could not speak,
And the eyes where the fever light had faded
Looked up, by her grateful tears made dim,
And she rose and ministered in her household,
She rose and ministered unto Him.

"He touched her hand and the fever left her."
O, blessed touch of the Man divine!
So beautiful then to arouse and serve Him,
When the fever is gone from your life and mine;
It may be the fever of restless serving,
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days.
Or it may be a fever of spirit anguish.
Some tempest of sorrow that dies not down,
Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown.
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
But only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;
There is only joy as we seek His pleasure,
There is only rest as we choose His will.
And some day, after life's fitful fever,
I think we shall say, in the home on high,
"*If* the hands that He touched but did His bidding,
How little it matters what else went by!"

Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hands! Let the fever leave us,
And so shall we minister unto Thee!

—*London Christian.*

IMPRESSIONS OF DR. JAMES STALKER.

BY FRANCES HANDLEY.

Dr. Stalker is a typical presentiment of the nineteenth Puritan. The blend "consists equally, in the serious apprehension of life and of spiritual logic for one part; in acquaintance with the world and a taste for humanities for the other." To the "advanced" thinkers of the church he seems "sair hodden doon wi' the bubbly-jock o' orthodoxy" though they recognize his broad scholarship and culture. But whether one knows Dr. Stalker as a man, a preacher or an author there is a high-toned quality in his individualism that impresses itself upon the mind and remains as a permanent, helpful influence.

"I do not forget the sense of a robust individuality which came to me when I saw him enter a church—not his own—and heard him preach a sermon which now forms part of one of his books," writes an English minister in a short character sketch, "one felt at once and all through to the end of worship, that here was the religious man, the resolute, self-developed man of the northern world, whose nature had fire in it under a close gathering peat, whose concern was with the greatest of all matters and whose will threw itself tensely at the centre of the target. I remember comparing him, in my own mind that evening to a blacksmith. The dark strung energy of the moderate figure was like that of a man at the anvil, using force but measuring it, driving at a point, but guarding the blow . . . . This was by no means the whole of him; it was what I saw and heard in the preacher."

An old schoolfellow of his boyhood bears testimony that "He was even then known as a Christian who had made a complete surrender of himself to Christ; and his consecration revealed itself in a beautiful and useful Christian life. He was so wise and good, so true and noble that I never knew his like as a youth." The same energy, industry and zeal characterized his early life that we know in the popular minister and author of international fame. He was prepared for college at Morrison Academy in Crieff, one of the most beautiful towns in the Perthshire highlands. He was so studious and ambitious, that he cared little for the sports and recreations of his companions, and seldom joined in them. It is said that the boys regarded him as a marvel of learning and information, and that his instructors prophecised for him a brilliant future. The Academy Debating Society, composed of the seniors and members of the faculty suspended its rules to admit him, some time before he reached the required age and advancement in classes. A certain debate in which he took part and defeated a prizeman just returned from Glasgow University, is still one of the cherished historical memories of the Academy. He was also a member and leading spirit of the "Sabbath Morning Fellowship Union," and himself organized the Society into a company of evangelistic workers. The elder boys held regular weekly prayer-meetings among the working people and arranged for Sunday evening preaching services at the "Weaver's Hall." In addition to this the town was portioned into districts and every Sabbath, the young workers went out two by two, and left a tract at each house. Thus was "the boy father to the man."

Dr. Stalker matriculated at the University of Edinburgh in 1866, and after taking his degree, studied theology at the Free Church Divinity College there. He also spent some time in Germany at Halle and Berlin.

"This did not spoil him," affirms Rev. A. F. Forrest "as it has spoiled so many of our divinity students. It expanded his mind and enlarged his outlook . . . . while leaving undiminished the ardor and zeal without which religion . . . . is of little interest or utility." After completing his theological course Dr. Stalker was called to the pastorate of St. Brycedale Free church, at Kirkcaldy, a historical old town a few miles north of Edinburgh. In 1879 he published "The Life of Christ," his first and perhaps most widely known book. To me this small hand-book seems invaluable to Sunday-school teachers and for the use of advanced classes. It is not only helpful to the Bible students, but it is a most interesting book to the general reader. "The book is like a lantern slide" says one, "very small of itself, but, thrown on the screen of the intelligent reader's mind, he is charmed with a large and beautiful picture in which no detail is lacking." The *Literary World* of London adds, "No work since 'Ecce Homo' has at all approached this in succinct, clear-cut and incisive description of Christ as He appeared to those who believed on Him."

Five years after the appearance of this book, the "Life of St. Paul" was published, and following this came "Imago Christi."

In 1887, Dr. Stalker removed to Glasgow where he has since remained as pastor of the Free Church of St. Matthew. He delivered the Yale Lectures on Preaching in 1891, and upon his return to Scotland the University of Scotland conferred upon him the degree of Doctor of Divinity. Among his brother ministers Dr. Stalker is regarded as a decided conservative theologically, though in politics he is a warm supporter of Mr. Gladstone. In the Free church of Scotland he ranks with Marcus Dods and A. B. Bruce, and though of "less bold and adventurous mind" his "earnest, devoted spirit and high character make him a popular teacher of young men and a safe and true guide and example."

Dr. Stalkers's own ambition is told in an expression in one of his sermons: "I do not know anything so much to be coveted," he says "as in old age to have men coming to say, your example, your presence, your sympathy, were like a protecting arm put round my stumbling youth and helped me in my perilous years. . . . . But it is infinitely better if I can get him to allow Christ to put round him His strong arm."

Among his more recent books I wish to make special mention of "The Two St. John's of the Gospel," delightful as character sketches, of charming literary style and finish, and genuinely helpful in bringing the reader in close contact and sympathy with Christ. "Dr. Stalker possesses the gift of literary etching," says the *Christian Weekly*. He takes his pencil and with a few lines, he puts a life-like and realistic picture upon his canvass."

Yet the author sounds always the note of warning against using the commentary for the text. "It is with no sense of having attained that I speak to you" he is wont to say. "The farthest I ever get in the way of confidence is to believe that I shall preach well next time." But though ever modest in the conception of his own powers he is bold in preaching the truths of the Gospel and teaches with the accent of authority. The impression made by Dr. Stalker upon those who know him well is summed up by one of his college professors, who says, "His personal example is the best of his sermons or books."

AMERICAN GIRLHOOD.

BY MRS. E. M. E. LOUGHRIDGE.

Longfellow's—

"Maiden with the meek brown eyes
In whose orbs a shadow lies
Standing with reluctant feet
Where the brook and river meet."

is a fascinating creature.

With her audacity and brightness, artful in her artlessness, sometimes suggesting a song, sometimes a sermon, it is the unexpected that happens, and one is reminded of the man who said "Never criticise Henry Ward Beecher; if you do you will be sorry, and if you won't, you will be sorry!"

She is more spirited than her English sister. More accomplished than the German. More independent than the French, the most intelligent, and possessing the best stock of language of any people, and yet she is not perfect. Why?

It is the fly in the ointment that spoils it, you know—the little foxes that prevent the perfecting of the vine. So, our American girl has given all her attention to the weightier matters of the law and omitted the "minor morals;" these things ought she to have done and not to have left the other undone, either.

The manner in which a thing is done, is the difference between a stylish, good-fitting gown, and one that is ill-made and "slouchy." It is such a pity to slander a kind act by an ungraceful manner, and to kill a good intention by an awkward blunder.

A girl friend of mine thought that to be gracious to all who came to her father's house, would be hypocritical and above all things she would be sincere; so she scowled at one who interrupted her, and was as gloomy as a funeral because she did not feel like talking, and made many friends uncomfortable because for some years she did not take in the full beauty of the text "Given to hospitality." Nor did she cultivate

"The heart at leisure from itself
To soothe and sympathize."

The habit of doing little kindnesses in the kindliest way is not sufficiently studied by the American girl. Sometimes, indeed the fault lies deeper. She does not cultivate that "Charity that is kind"—that "thinketh no evil."

My friend used to say "An ungraceful woman is an unpardonable sin." An ungracious one is always ungrateful, not infrequently disgraceful.

Too often in a home is the American girl tolerated in a rudeness that she herself would be quite ashamed of elsewhere. She may honor at heart the father and mother quite as much as her French sister is compelled to do, but she is quite sure that knowledge liveth and dieth with her, and that they belong to the antiquities, cherished because of age.

You know that Max O'Rell says if he could choose his own birth, he would be born an American girl. "And yet," he adds "I don't see any particular gratitude to the American man who has made her what she is!" Dear girls, you have been shielded, adorned, I was going to say adored, in the home; do let me plead that you give to the home of your best. Let the house gowns be the prettiest, the most becoming, if not the most expensive.

Queer isn't it how often we instinctively smoothe out the frown and smile away the fretfulness, with the putting off of a drudgery dress and the donning of one that suggests the brightness of living, its ease and leisure! A lady said once that a becoming and well-made gown gave her a peace of mind that heaven could neither give or take away!

With our pretty gowns let us habitually use our company manners. To the table let us bring our best stories, our wittiest sayings, the cream of our reading; and just see how the wrinkles of father's brow will be ironed out and the load of care lightened. Say the affectionate, endearing word you have thought and see what a pleasant surprise it will be.

Many a father thinks his daughter prizes his letters only for the cheque they contain; and many a mother thinks she is only looked upon as a necessary evil, but one, too, who is prone to meddle with the good times, and sometimes to be more of a hindrance than a help. You do not so look upon your mother, I know. So, my dear, why not tell her when you think she looks her prettiest? Why not tell her how proud you were of her in the parlour last night, when her wit and grace of speech made the charm of the evening, and you never could have entertained the crowd without her. "If you have a pleasant thought tell it out."

Good manners pay, too. Many a successful career was begun in an act of courtesy. The pleasant manner of the clerk is her best recommendation. The phrase "a winning smile" is no idle word, but represent solid fact; but the smile that wins is not the hypocritical nor superficial one.

After all, it is sincerity of purpose, the honest giving of one's best that holds the charm.

Good manners are the oil that makes the smoothe running of machinery. Manners at home or abroad, Manners on the street, at church, in the store, or in the park. Manners in business or in pleasure, are not only, but always indications of the character within, and will count as all influence counts for weal or for woe.

Perhaps there is no one study, so generally voted to be "horrid" as English Grammar; perhaps there is nothing used more glibly, more brightly, more thoughtlessly than our English language. But it is such a precious thing! Such possibilities, such tremendous realities are hidden in it. Our knowledge of salvation, of our Saviour, of heaven, depend upon it.

You remember that to ruin the Tower of Babel all that was necessary to be done was to confound their speech. So all patriotism, all religion, all pleasure and all success demand the presentation of our dear mother tongue. Therefore let us use it as not abusing it.

You do not swear? My dear, let me tell you that the majority of by-words and exclamations are but mutilated, dishonest oaths. You would neither dare, nor desire, to use the words for which they stand; you are just as responsible for this form as for that one. See to it that you understand the words you use.

Slang is sometimes picturesque, sometimes being laughable, always most expressive. Lable it "*Caution, use with care,*" and don't use a liniment when you meant to use a tonic.

The English language is grand in its forcefulness, its poetical rhythme, its clearly defined expressions; there's enough of it for the brightest wit and the most gleeful laughter; there's comfort in it for the sorrowing and energy enough for any and all business transactions however large. Don't try to improve the English tongue with any slang until you have exhausted the resources of the dictionary.

What the American girl shall read is a serious question always. Fiction seems to have full sway now-a-days, much of it is charming, some of it really helpful. But if my lady reads books, good, bad or indifferent, merely to pass the time, that sacred gift for which we shall give account, wherein is she better than the man with his cups drinking to forget his misery? Reading is too much of a privilege to be thus abused and you dear girls, have too much at stake to allow yourselves to be thus belittled.

There is a story of an American girl in a certain benighted country where she was invited to a dinner given to a princess. When the chamberlain announced the order of precedence, the American girl discovered to her surprise that she was placed below all the attendance, in fact hers was the only ignominous state at the table. The American eagle resented this with customary promptness. Drawing herself up to her full height, the American girl said to the chamberlain "Sir, you mistake, I am a princess in my own country," whereat the chamberlain bowed himself to the ground and transferred her to the right hand of royalty, which is quite as it should be. Because she holds so excellent a position in our land, she has a tremendous responsibility. Her younger brothers and sisters copy her as much if not more than their parents. Her virtues make her perfect to them, and her vices cannot be very bad, so they copy both. Another has said, "Her power is such that she might control the national vices of American women if she would. She is the arbiter of her own fate!" Too much declaration of independence has caused her to degrace her liberty into license. But time and the American girl's common sense will correct much. With her clear eyes and keen sense of the "eternal fitness of things" she will discern that the king's daughters should be "all glorious."

Peoria, Ill.

MORE ABOUT THE MASSES.

BY CLELAND B. MCAFEE.

The help one gives to the world doesn't depend on the amount of muscle one throws into the work of one's lower jaw, but on the amount of heart one throws into one's work. The world won't be saved by any amount of talking about it. Neither pulpit talking nor pew talking will do it. The value of pulpit talk is to be guaged by the amount of pew work it results in. The saloons are not going to be closed on Sunday by sermons about it, nor by resolutions passed at preacher's meetings. The one hope for bringing those things about is in the church, which is one great preacher, becoming so aroused as to *do* the work that is talked of. Light is not created by the discussion between tallow and wick, of the darkness around, but by the cheerful yielding up of themselves—both tallow and wick, to the needs of the darkness. And meat is not preserved by the debate between the sodium and chlorine of the salt about the decay that is going on, but by the steady sending out of part of its own life by the salt to stop the decay.

If the masses are not reached, it is not mainly the fault of the preacher. The preachers are not the church; their share of the work is as limited as that of other members of the church. The *men* of the world are to be reached by the *men* of the church, not by the officers. People who spend much time talking about how their preacher does not draw the crowd are helping to put up a new barrier between the church and the crowd. I know a church whose pastor is not a strong man personally, can not preach a good sermon, but his people are perfectly loyal to him. They are walking invitations to his church, and hence they fill it full. There are some such vinegary people in some churches that they repel people. The church, not the ministry, is the divine agent for saving the world. A church is better for having a preacher, but it is worse for having nothing but a preacher. A church is people, and what God wants is that the church shall be light and be salt.

SECTARIAN TRICKERY.

BY S. L. M.

From the disagreement of Cain and Abel to the end of time, this may always be observed. The party on the wrong side of a question *whatever it may be* feels ill towards the other. This ancient quarrel with variations is everywhere re-enacted. The *degree* of anger depends upon the importance attached to the question, and the *manner* of manifesting it depends solely upon policy. As religion is the matter of highest importance to the race, it is from the questions involved in it that the bitterest controversy springs, followed by craft, intolerance and persecution. If several parties are wrong, they will lay aside their hostility to one other to make war against the right, as did Herod and Pilate against Christ, as Pagan, Mohammedan, Infidel, Greek and Roman Catholic have variously combined against every form of pure Christianity; and in our own country Papist, Infidel, Jew and Mormon will combine against the Bible and all Protestant denominations.

In religion, such a party styles itself the "True Church," having no conception that the church can be anything else than an organized party of those having a sameness of opinion. Being true, of course, other parties are false and have no rights that they are bound to respect: where a "true church" has not already reached this state, there is an increasing tendency towards it. Several Protestant bodies each styling itself "the true church" will use hidden means to propagate its hobbies among those holding contrary views. "A good tree is known by its fruit." Are secret stealthy practices good fruit? can such a party be the "true church"?

Not unfrequently ministers of denominations other than the "true church" receive sample copies of periodicals, Sunday-school helps, etc., which seem to be put forth by irresponsible parties; these give no clue to their creed, and disguising their *real* object, they thus seek patronage among dissenters. The subject matter is usually excellent, but the affair is sent out with a bait. Sometimes, as in case of "helps" the object is not revealed, till there is occasion to refer to baptism or "the church" then is discovered the purpose to instil their "isms" into the young of the schools where these helps have been introduced, and so bring discord and real schism while professing to work for unity! Nor are "Helps" the only means used: song books containing rhyming remarks about the "Gospel church" and the "liquid grave" are craftily brought into even Union schools—thus sowing disunion.

Again, a circular, recently sent out, advertises a "Church History." Its manager has made it appear as an undenominational affair by securing able men of different denominations to write up parts assigned them, reserving to himself the post-apostolic church. He will be unlike others of his kind, if he does not impose upon the church universal an account accepted only by his own party; an account that its views and methods continued till Constantine, and that those of others are the result of Constantine and his paganism!

It is often and angrily said by preachers and people of several of the "true churches" that the ministers of the "sects" pursue learning on purpose to enable them to turn and twist Scripture to suit their theories, that they are not honest in their belief, and teach such things to get big salaries. These sentiments are general among them. How could it be otherwise, since they drink such poisoned waters as their fountains of learning (?) pour forth. Is it strange that they resort to trickery to prevent the "sects" from tilling fields which they can not occupy, and seek to capture or undo their work where accomplished and pulling down Union Sunday-schools, preferring that their children should attend the Devil's school and grow up ignorant of God's Word rather than have them taught by Presbyterian or Methodist, though these may not say a word about disputed points. The maxim "that the end justifies the means," seems to be practised by many others than the Jesuits. All this is the natural result of the doctrine that the church of Christ must necessarily be composed of but one party instead of a number of parts.

If the leaders of these so-called "true churches" could but see one-half of the clannishness, confusion, ignorance and *immorality* which prevail over large districts where their doctrine alone has been taught for many years, they would stand aghast. Will these leaders *study* the ninth chapter of Mark from the seventeenth verse to the end, and tell us whether they think that the Lord knew what He was about or not, when He taught the one-company advocates that others might work independently of them and yet be their and His friends and co-workers. Also the case of the blind man cast out of the true church with the reflections and teachings of Christ occasioned thereby (John 9th and 10th chs.) Paul would not preach the gospel where Christ had already been named, much less did he resort to craft to propagate his views; for the Holy Spirit did not show him *all* things. He tells the Philippians that they must be of one mind and together in winning Christ, but the other matters about which they differed God would reveal to them (Phil. 3rd ch.) These and other passages with Matt. 7th chapter, give principles of private judgment, toleration and independence which could not work out into a church composed of parts.

Israel or the "church in the wilderness" was composed of parts, and if the naming of the tribes in Rev. 7, is a figure of the N. T. church, there is a beautiful correspondence.

No one should think of casting out of the church those of differing views about matters which the Holy Spirit did not see fit to make as plain as "Thou shalt not steal." A cause that needs chicane and strategem can not have much truth. "He that doeth truth cometh to the light, that his deeds may be made manifest."

Seligman, Mo.

WHO CAN ENTER HEAVEN?

BY REV. HENRY BULLARD, D. D.

Many answers have been given and they have been wide asunder. Many who do not put their answer in words have fixed opinions which do not lead to godly lives, yet they hope to enter. Some turn aside from the Bible and deny its divine authority because its plain teachings on this question are contrary to their reason. Difference of opinion usually grows from the starting point. When we can find common ground to begin with, we often find a real, if not entire agreement in our conclusions.

In regard to heaven, all parties do agree that it is *God's home*, his own particular place of residence. "My Father's house," the Saviour calls it. He has taught us to pray that God's will may be done on earth as it is done in heaven. There his throne is. There He reigns. The joy of heaven is due to the immediate presence of God in all his glory. His servants serve *Him*, they *see his face*. Suppose we apply to our question this well recognized fact.

Who can enter your house? No one without your permission. We knock at the door and await an invitation to enter. *Every man's house is his castle.* Our laws protect our rights here as sacred. In our offices and stores we must associate with many we dislike, but when we go home and shut the door behind us, we shut out the world. No one can force his presence upon us without our permission. Even the officers of the law cannot demand an entrance except under carefully provided conditions. Have you never pitied Douglass when he said to Marmion:

"My castles are my king's alone
From turret to foundation stone."

Our laws, our customs give us absolute control as to the inmates of our "home be it never so humble."

Is it contrary to reason, even contrary to custom, for God to assert in his revealed word that the inmates of heaven are such not by right, but by permission? That the only right any may have, comes from obedience to the conditions He makes? "Blessed are they that do his commandments that they may have *right* to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Is it not fully in accord with our ideas that He should announce "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life?" Rev. 21:27.

All evil, physical and moral, results from disobedience to law, practical or moral. All good is related to law and flows from its observance. What is the progress of science but the discovery of God's laws? And what is wisdom but their application to life. The progress of civilization is nothing more or less than the discovery of God's laws and their application to life.—*Rev. Josiah Strong.*

Kansas Department.

SAMUEL B. FLEMING, D.D.,
Special Correspondent, Wichita, Kan.

NOTES BY THE WAY.

BY S. B. F.

Winter seems to have been a little tardy in his approach but has proven himself to be a good "Marcher" this year.

The peculiar freaks of the calendar, this year, throw the Presbyteries of Larned, Neosho, Osborne and Solomon all in one week and of course they all meet "according to rule."

In order to carry on our work, at all, in many places, it is necessary for the Home Mission Committees of several of our Presbyteries to insist upon larger groupings and it is to be hoped that all our churches will cheerfully acquiesce with this necessity.

Occasionally you hear of churches whose membership is less than fifty which say: "There is no use in us attempting to keep up our church unless we have preaching every Sabbath." This is a mistake. There is too much of the element of selfishness in it. Churches of double the membership mentioned above are living and working and prospering in the older States, to-day, which have been grouped for long years and they do not specially suffer either. There is a confession of weakness and disloyalty here which churches should hesitate to encourage.

In the bounds of this Synod there are many churches which as yet have done nothing toward the "Million Dollar Fund." As I understand the situation, the books will be kept open until the meeting of the General Assembly for contributions to this fund. This gives a month and a half, yet, in which time every delinquent church in the Synod may take an offering for this object. earnestly appeal to every minister and Session of the Synod, not having presented this object up to this date, to do so in the next month and a half. It will be a shame for any church, in our whole communion, to go on record as having been too in different or too selfish not to help to pay the honest debt of the church and not to have a part in removing this crippling incubus from the Boards of our church. If you cannot share your competence, share your poverty with your great Lord and let us remove this reproach from His blessed name and as His honor is committed to us, let us see to it, that it does not suffer by any delinquency or carelessness on our part. Churches of the Synod of Kansas awake! Awake in this matter!

The time is approaching not only for the Ladies' Annual Presbyterial Meeting but for the Annual Meeting of the Southwest Board at Oklahoma City, Oklahoma. It is earnestly hoped that all our auxillaries may be represented in the Presbyterials as well as in the meeting at Oklahoma City. Seldom does the Soutwest Board meet so far South and West and the ladies of Kansas ought to be well represented at Oklahoma, City.

See to it that your home societies elect delegates to the Southwest Boards meeting. The annual presbyterial of Emporia Presbytery meets in Arkansas City, April 21-23, and delegates to this meeting by availing themselves of the excursion rates, then on sale, can stop over for the Arkansas City meeting and go on to the Oklahoma meeting for but little additional expense if any. These are times when there is great need of an enthusiastic rally from "Dan to Beersheba" and this appeal is made to the missionary forces in Kansas to rally as never before to the suffering interests of Christ's kingdom. The enthusiasm usually excited in such gatherings as these and the inspiration which delegates receive will far more than compensate for the dollars and cents expended in sending delegates. This is a solemn and critical time for our country and the world, and the highest devotion and love of the consecrated heart is now needed for the honor of Christ and the welfare of his church.

Can the loving motherhood, wifehood and sisterhood of our land do a more noble or Christ-like thing, for our fallen race, than to rally heartily and self-sacrificingly in these meetings for missions? Most certainly not, and may God give them grace to rally!!

KANSAS ITEMS.

ELDORADO.—At communion services held in this church recently, two persons were received by profession of faith in Christ.—*S. B. F.*

WICHITA, 1ST.—Rev. David Winters will close his labors here April 5th and remove to Charleston, West Virginia. A *pro re nata* meeting of the Presbytery of Emporia is called, March 31st, for the purpose of considering the dissolution of his relation to this church.—*S. B. F.*

PEABODY.—This church is prospering under the leadership of Rev. W. C. Miles, in every department of its work. Sabbath, March 15th, was a sad day in this church. The occasion was the funeral services of a bright young son of Mr. and Mrs. D. D. Perry, an esteemed elder of this church, Mr. Clarence Perry, who died unexpectedly from a surgical operation in St. Joseph's hospital, Chicago, March 11, 1896. Clarence united with the church when 13 years of age. The many friends of Mr. and Mrs. Perry both in Peabody and in the Presbytery of Emporia join in heartfelt sympathies in this their sad bereavement.—*S. B. F.*

SALINA.—This church has been greatly cheered and strengthened by the addition of 16 members to its communion, 13 were by profession of faith and 3 by letter. Included in the number received by profession were four husbands and their wives. Eight men and five women were thus received. By the dilligence and helpfulness of the pastor, Rev. W. Foulkes and the officers of the church, with the hearty co-operation of the people, a floating debt of $3,000 has been wiped out and the church greatly cheered. This church is the strongest in our denomination in all this part of Kansas.—*S. B. F.*

SOLOMON PRESBYTERY.—The annual meeting of the Woman's Missionary Societies of Solomon Presbytery, Kansas, will meet in Beloit, April 10th.—*Mrs. T. F. Garver, Pres., Mrs. H. S. Barnes, Cor. Sec.*

BLUE RAPIDS.—Mr. W. N. McHarg, after 19 years service in the Presbyterian church of Blue Rapids, Kansas, has retired from his charge and is to be succeeded by the first of June next by Rev. Frank Dametz of Troy, Kansas. Meanwhile the Blue Rapids church will be supplied by Rev. Robert Cruikshank, D.D., former President of Highland University.

FREDONIA.—Sabbath, Feb. 23, 1896, was a memoriable day for this church. For the first time since the organization of the church in 1884, the people were comfortably seated in a new and completed house to dedicate to the Head of the church, The Lord of Hosts. This being the result of the earnest, united effort of the little band, to push the kingdom of God along the ways, wrought out by the Master in the hands of this branch of His church Militant. Assisted by what little encouragement and help the pastor in charge could give them, they with joyful hearts gave unto the Lord on that day a beautiful house of worship. The dedicatory services were conducted by the Rev. M. D. Smith of Neodasha. The church feels that it starts upon a new era of its work, out of debt and each of its departments of work are active and zealous. In the last two years this church has found itself placed in the community amidst the sister churches as a kind of balance wheel. And this responsibility has inspired the members to more faithfulness and therefore to a healthy growth. Though not financially able to support a inister alone they are seeking to properly occupy the field according to the purpose of those assisting them. A bright future seems to lie before this little church. The Lord be praised.—*

LEAVENWORTH.—A special service has been in progress for three weeks at the Presbyterian church, and closed last Friday. It was conducted by Rev. H. H. Wells, D. D. of Cleveland, O. It is said to have been the largest in its results of any meeting ever held by a single church in the city, and there were nearly 200 conversions. Most of the converts were expected to join the church the following Sunday morning.

THE LATE REV. D. R. TODD.

Rev. David R. Todd was born in Hanover Township, Dauphin County, Pennsylvania, January 31, 1829, and died at his home in this city, Friday, March 6, 1896, aged 67 years, one month and six days. Mr. Todd's ancestors were from Ireland and were Protestants, holding to the Presbyterian belief.

After leaving the common schools the deceased took a preparatory course at Lebanon Academy, Warren County, Ohio, and graduated from Washington College, Washington, Pennsylvania, in the year 1852. He studied theology at Danville, Ky., and was licensed to preach by the Miami Presbytery, September 12, 1855, and was ordained in 1859. His first charge was Putnamville and Walnut Hill, Indiana, which he served a year and a half. In 1857 he served the churches of Jefferson and Sugar Creek, in Clinton County, Indiana. He next labored at Litchfield, Ill., and afterwards at Flora and Zenia in the same State. During the war he was serving the Dauson and Williamsville churches in Sangamon County, Illinois. In 1867 he took charge of the Bethlahem and Union churches in Cass County, Indiana.

In 1870, the deceased, with his family came to Kansas and settled in Netawaka, where that same year he organized the Presbyterian church in that town. The next year he organized churches in Kennekuk and Corning. For the past five years he was a citizen of Holton.

Mr. Todd showed the true missionary spirit by going and laboring wherever he saw a chance of doing good, regardless of his personal comfort or pecuniary reward. The writer of this has known him somewhat intimately for the past twenty-five years and can testify to his singleness of purpose to the sacred cause he espoused in early life, and to which he gave all the years of his manhood.

The deceased was married to Miss Carrie N. Baker, of Jefferson, Indiana, March 22, 1858, who, with five children survive. The children are Mrs. W. N. Hulburd, of Horton Mrs. Dr. Voss, of Columbus, Neb., and Kate, David and Jennie, at home in this city.

Such was the esteem in which Rev. D. R. Todd was held in this part of the State that the Presbyterian church was crowded to its utmost capacity and many could not get inside the door.

Communicated.

TALES AND TAKINGS FROM WESTCHESTER HIGHWAYS AND BYWAYS

BY REV. W. PORTEUS.

IV.

Weschester Connty which once included Manhattan Island, the site of New York City is a very interesting section of country. Nature formed the land into large smeels, and sunny slopes, that the wealthy and cultured classes have moulded into charming lawns, and highly cultivated farms.

It commands more wealth than any county in the United States. Its country seats are the finest on this continent.

"THE FRIENDS."

The Quakers gave tone and character to large portions of it at an early day; their silent, but consistent lives lent a peaceful power and influence to the communities, where they settled; bickering and strife, litegation and law

"Folded their tents like the Arabs,
And as silently stole away."

Several years ago some body wrote a squib in one of the public prints and stated that in the entire township of Harrison Westchester Co., N. Y., there was neither lawyer nor law-office.

The article met the eye
Of a licensed expounder of law,
Seated in his neat little office;
With his feet on the top of the table,
And a quid of the weed in his law,

in Northern New York, and he said to himself "Here'es my chance." So he bundled up Coke, and Littleton, Chitty, and Choate, and hied himself off to the town of Harrison and opening a law office sat down to starve, or draw on his bank funds, or friends for support.

His patience wore out waiting for a suit that never came.

The case was the man had no case at all, to be brief he never had a brief among the peaceful people.

A Clonmel or Connaught lawyer could not find a *causus belli* among a people whose "communication is yea, yea, and nay, nay." A people who grow rich by minding their own business, and increase their wealth by letting other people's business alone.

The writer was driving through the town of Harrison nearly fifty years ago when one of the Old Friends, Josey Carpenter related to him the following incident. He said "A few nights ago I was awakened by a person trying to raise the lower sash of my bedroom window,—I slipped noiselessly from the bed and seizing a large carving knife stole softly to the window and found the fellow had both hands under the sash lifting very cautiously. I spoke to him in quiet tones and said—Friend if thee does not take thy hands from under my window I will cut thy fingers off." The sash dropped suddenly and the burglar borrowed himself out of the way without any more ado.

I drove through this delighful region last fall and found the modest meeting house standing as it stood half a century ago.

In the lower part of the country there was a very old meeting house near where the Fox's and Richardsons, the Watsons and Walkers settled. One of the fine promontories jutting out into Long Island Sound is called "Walkers Point" because Mr. Walker erected a fine residence on it, not far from the Boston turnpipe.

The writer in his younger days was well acquainted with the genial, wise-headed, large-hearted, liberal-handed Old Friend.

In 1837, a memorable year in many ways, memorable because of the commercial disaster,—the stagnation of trade,—the paralizing panic,—the startling failures that occured. There was a complete colapse o commercial life. The grass literally grew in what had been the most populous business streets of New York City. The dreary summer was followed by a desolate winter. The cold of Labradar swept southward with awful severity and enswathed the half dismantled city in its frozen folds, the entire harbor was locked in an icy embrace, not vessel could enter, not a ship could g sea. Sailors always, and everywhere re less and improvident were starving for want of the necessaries of life. Josey Walker the humane Quaker pitied these sons of the sea, these children of the storm, and the tempest, and brought a number of them out to his farm on the Point to board them until nature relaxed her rigid severity, and business revived.

He set one of them to drive what was then called "A Yankee team or "A spike team."—*i. e.*, a pair of oxen yoked to an ox cart with a horse in traces ahead, or in the lead. The oxen that Jack was given to drive had an uncanny habit of turning their yoke and so reversing their positions or if the reader pleases—changing places, from side, to side, and end, to end. The sailor was loading the cart when the oxen turned the yoke and in doing so they threw the horse down, and it got tangled in the traces.

Jack knew how to box the campass, and how to steer to any point of it; he knew all about bow lines and halyards—all about main and mizzen masts,—all about spanker booms and staysails; but he could not account for the changed position of the oxen and the old horse. He looked round for some way to get the team out of the tangle, and seeing Mr. Walker out on the lawn he shouted "Mr. Walker, good heavens. Mr. Walker come here. The Starboard ox has got on the Larboard side, and the old mare's clewed up in the rigging." There is a very interesting spot on the Long Island sound side of the country called Pelham Priary. It is now owned by the Roman Catholic church, but was an Episcopalian female boarding school fifty years ago.

It was presided over by rector Bolton a son-in-law of one of England's most devoted *clerics*, Rev. William Jay of Bath. The author of "Morning and Evening exercises," and kindred works.

The Bolton family were quite bright, one of the sons wrote "The History of Westchester County" long since out of print, and one of the daughters wrote an interesting book titled "The Lighted Valley" which had but a limited sale.

The Boltons brought out English ivy with which to beautify the walls of the Priory. They were fond of fine shrubbery and propagated a large collection especially English shrubbery. About 1852 they had the only hawthorne hedge I ever saw in this country. It was almost as fine as Eng-

land could grow. The hawthorne is a native of the British Isles; it requires a mild climate, and a damp atmosphere; and then it requires a goldsmith to picture its perfume, and paint its beauty; In its native land it makes the handsomest hedge-row in the world.

An English Hawthorne in full bloom will scent acres of atmosphere. It loads the passing breeze with the sweetest and healthiest perfume that mortal ever breathed since Adam left Eden.

OF INTEREST TO PRESBYTERIANS.

The Bathgate family who for ages made their home in Weschester County, have passed to their home at God's right hand, while on earth they worshiped in the West Farms Presbyterian church. They were Scotch from the centre to the circumference of their being, the loved

"The old kirk blue,
The whole land through."

Mr. Beck the nephew of old Mr. Bathgate and the last of the family left $100,000 to build a Presbyterian church in West Farms, once a village—(but now a part of New York city,) and $25.000 to be placed at interest for all time,to help pay the pastor's salary. The Presbyterians have a fine large lot nearly a block of land on high ground overlooking the Bronx River and the Bronx Park, the situation is quite suitable especially where the Park is improved. It is within two blocks of the main entrance and will be a land mark of Presbyterianism for ages to come.

Peace to the ashes of the benevolent, may they sleep softly in their houses of clay, while their spirits mingle with the redeemed before "the throne of God and of the Lamb,"

IN MEMORIAM—EDW. BREDELL.

Edward Bredell, our friend and brother, and for years our honored associate in Christian work and responsibility, has crossed that portal which we call death, and has entered into the holier, happier life which lies beyond. Though the summons came to him suddenly, it found him fully prepared; for the Great Shepherd who had led him through life, stood by his side in the valley of the shadow, and his presence robbed death of all its terror. Underneath our brother were the everlasting arms, supporting and comforting him as he passed into eternity. Like his divine Master in Gethsemane, he uttered a prayer for release from suffering; but also like Him, he immediately added, "Thy will be done." And with this expression of entire submission lingering upon his lips, peacefully and sweetly as a tired child enfolded within its loving mother's arms, he fell asleep in Jesus, on the 16th day of March, 1896, in the city of New Orleans, La.

It was the expressed desire of our brother to be remembered only as "A Sinner Saved by Grace." Yet the members of the Session of the Lafayette Park Presbyterian church feel it fitting to pay a tribute to the memory of one with whom their association has been close and intimate; one who was prominently and actively indentified with this church from its very inception; who was its wise counsellor and liberal supporter during its entire history, whom the Holy Spirit had made an overseer of the flock, and who ever remembered his commission to "Feed the church of God"—to whom indeed, so far as human instrumentalities are apparent, this church is indebted for its existence—and who has now passed from its communion to that of the church Above.

Mr. Bredell was born October 21st, 1812, in Berlin, Worcester County, Maryland. Losing his mother in boyhood, he was brought to Missouri, where his youth was spent under the watchful eye and wise guidance of his godly Grandmother Collier. He was educated at Yale College, where he was fitted for the profession of the law, and upon returning to St. Louis was admitted to the bar. The state of his health, however, led him to abandon the practice of the law, and engage in active mercantile pursuits. In his business life, and in the various positions of trust and responsibility to which he was called, he deservedly won a reputation for inflexible integrity, sterling uprightness, and sound judgment.

Though leading a blameless outward life, and ever cherishing a profound and reverent regard for Christianity, it was not until he reached manhood that he yielded to the lessons of early years, and his own matured convictions of duty and publicly accepted and confessed Christ. February 12, 1848, he became a member of the Second Presbyterian church of this city, of which Rev. Wm. S. Potts. D.D., was then pastor.

Mr. Bredell remained a member of the Second Presbyterian church and served it as deacon until July 4, 1864, when the establishment of the Walnut Street Presbyterian church having been determined upon, he was one of a large colony (250) with withdrew from the mother church for the purpose of organizing the proposed new church with Rev. James H. Brookes, D.D., as pastor July 6, 1864, he was elected one of its trustees. Oct. 25, 1865, he was chosen a ruling elder, to which office he was ordained November 5, 1865. He served faithfully and acceptably in these positions until March 14, 1878, when, recognizing the call of God, he sundered ties which had become very dear to him and became the centre of a devoted band which had gathered about him, through whose consecrated gifts and labors this building was erected and the Lafayette Park Presbyterian church was organized. He was elected ruling elder and also trustee and continued to serve in these positions with profit to the church, until the Master called him home.

It pleased the Lord that at one period of his life he should pass through deep waters. But, to the praise of sustaining grace, be it said, that the rivers did not overflow our brother, neither did the flame kindle upon him. The sinking of earthly foundations led him to build more securely upon the sure foundation; the sundering of earthly ties drew him closer to his Lord; and the fading of earthly hopes led him to a clearer apprehension of that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ.

It has been our privilege to be witnesses of his ripening for heaven, of the progress in his Christian life, and the development in his Christian character, as the fleeting years brought him nearer his eternal home. We have seen his growing gentleness; his childlike simplicity; his increasing devotion to the Lord; his reverence for the Word; his spiritual insight into the deep and secret things of God; his cheerful submission to the Father's will; his intense desire for the coming of the King and the ushering in of the kingdom, producing in our brother in marked degree, the blessed fruits of the Spirit, whose sweetness and fragrance fell upon our lives and hearts as a heavenly benediction. We are sad as we think of the delightful Christian fellowship which death has interrupted, of the wise counsellor who has gone from our sight, of the valued helper whom this last enemy has removed, and we long for the hour when the Lord of Life shall appear and death shall be swallowed up in victory. "Even so come, Lord Jesus."

On earth we shall see our brother's face no more. Nor shall we ever again hear his voice unfolding the wonders of redemption as they had been revealed to him by the Spirit through God's Word. But his work and influence remain to bless the world. He realized that he was a steward for God, and conscientiously sought to discharge that responsibility. Ever watchful for opportunities to honor that Master to whose grace he was so deeply indebted, it was his privilege to set in motion many waves of blessing, and to aid and foster many agencies for good which will, we believe, be owned of God, in increasing measure, in bringing to the Saviour trophies of Redeeming grace. Through these, "He being dead yet speaketh." May the memory of his godly walk, his helpful words, his many labors of love, abide with this church which he loved so dearly, and be an ever present inspiration in the Master's service.

Our brother has gone to his reward. "This corruptible has put on incorruption, and this mortal has put on immortality." He is now forever with the Lord who so loved him, and whom he loved and ever exalted. Again has the earnest prayer of that one been answered, and the desire of his loving heart accomplished—that those whom the Father had given Him might be with him, and behold the glory which was his before the foundation of the world. In never-ending companionship with him who redeemed him, in the blaze of that ineffable glory which surrounds him, all the trials, and conflicts, and discomforts of the weary way have been forgotten. Freed from human imperfections and earthly limitations, our beloved brother has now entered into those seems to which he has long looked forward with eager anticipation. Delivered from human infirmities and unfettered by earthly conditions,amid the cloudlessspendors of Paradise,there has burst upon his soul a full apprehension of those gloriousrealities, glimpses of which he had caught while tabernacling in the flesh,and which were his support and his joy during his earthly pilgrimage. His voice now unites with the mighty host before the throne in swelling that new song which is as the voice of many waters—a song of praise to the Lamb who was slain, and who redeemed them to God by his blood." Reverently and thankfully let us hear the voice from heaven bringing to us that sweet message of comfort and hope: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

CHARLES COX, FOR THE SESSION.

FOREIGN MISSIONS AT THE NEXT ASSEMBLY.

Special emphasis will be laid on Foreign Missions at Saratoga. A Foreign Mission Conference will be held there on May 20th, in which each Synodical and Presbyterial Foreign Mission Committee, chairman in the church is urgently invited to participate. It will be essentially an experience meeting in which all plans and methods in use in various sections will be thoroughly discussed. Results will be looked into searchingly. Synodical congresses, presbyterial conferences, city campaigns, pastoral exchanges, distribution of literature, Sunday-school Foreign Mission activity, the young peoples' societies and Foreign Missions, plans for co-operation with the Women's Societies, etc., are topics among many, which will be before the Conference. The Woman's Boards and all Women's Synodical Foreign Mission Societies are invited to send representatives to this conference. All delegates to the General Assembly who are members of Synodical or Presbyterial Foreign Mission Committees (ministers or laymen) are invited to act as delegates to this Conference, which will open its sessions at Saratoga at 2 p. m., May 20th. Any Synodical or Presbyterial chairman who cannot be present, is asked to designate a brother (minister or layman) who may represent him and his Synod or Presbytery at the Conference. There will be Foreign Mission meesings of special interest to all during the sessions of the Assembly.

H. W. HULBERT, *Ch'n.*

INDIAN TERRITORY NOTES.

The Choctaw Presbytery met at Talihina, Ind. Ter., March 19, 1896. The opening sermon was preached by retiring Moderator, Rev. H. A. Tucker. Rev. S. R. Kram was elected Moderator. The Rev. E. E. Mathes was received by letter from the Presbytery of Sequoyah. Rev. E. G. Haymaker and elder Dr. G. E. Hartshorn were elected commissioners to the General Assembly. Rev. H. A. Tucker was re-elected presbyterial missionary. Brother Tucker has filled this office for several years with ability and success.

Robt. E. Lee, a young Indian student in Spencer Academy, was received as a candidate for the gospel ministry. The reports of the work in this Presbytery are very encouraging and show that good work has been done and marked advance made. New fields are opening up along the lines of new railroads running through the eastern part of the territory, which should be supplied at once, but we are unable to do anything until the church at large awakes to the awful demands and provides the money.

New churches are being erected at S. McAlester and Wister Junction. A number of precious revival seasons were reported by the presbyterial missionary. Special meetings were held at several of the national boarding schools which resulted in the conversion of a large number of young Indian boys and girls. The self-sacrifice of the noble men in this needy field "who count not their lives dear unto themselves," is accomplishing great things for the Master's kingdom. With patience, with prayer and with hope they labor. They are laying the foundation of what is to become a strong Presbytery.

W. R. KING, S. Supt.

"SHE GAVE ONE-HALF HER TIME TO PRAYER."

In the MID-CONTINENT of March 18th, there was an obituary of touching interest. For fear that all readers did not notice and appreciate it, attention is called to it again. It was that of Mrs. Dr. J. J. Marks, a great portion of whose life was spent in the region of St. Louis. Hers, in many respects, appears to have been a life of unusual devotion to the Master's service.

But there is one fact brought to light that I do not hesitate to say, is the most remarkable of any I have ever met with in any biography. It is this: "For many years she gave one-half her time to prayer, and in her sleepless nights would go from mission to mission and carry each and the names of the missionaries to the ear and heart of our Lord." What devotion to Christ; what love for the souls of men; what persistent, wrestling prayer. No wonder she was permitted to behold the triumphs of modern missions.

Since her voice is hushed in death, the cause of Christ is poorer, weaker—there is one less to engage in loving service and in importunate prayer. And one who was an entire stranger, would not have written these lines, were it not for the opportunity of asking, who will take her place, especially at the throne of grace? In order for the cause of Christ to succeed, there must be active service and importunate prayer. In these times of rush and excitement, there is reason to fear that more are ready to consecrate themselves to active service, than to prayer. Yet service without prayer will be fruitless. Who then will devote themselves to lives of prayer? Will not some of the young people commence now and in this respect follow in the footsteps of the deceased? M.

World-Outlook.

Word comes from far-off Siberia that two messengers have left Yakutsk, one on February 25 and one on March 10, to inquire into the reports regarding Dr. Nansen's return by way of the New Siberian Islands. Orders were given to these messengers to inspect and replenish the various provision stores which had been placed for Dr. Nansen's use.

* * *

The Hong Kong correspondent of the *Japan Mail* writes that the plague has broken out again in Canton, and cases have also appeared in Hong Kong. Energetic steps are being taken to check its growth. The port has not yet been declared infected. Li Hung Chang sailed from there lately on his journey to Russia, whither he goes to attend the coronation of the Czar.

* * *

Dispatches received from Buluwayo, Matabeleland, indicate that the uprising in that part of the colony is very serious. The dispatches show that the disturbance is widespread, and becoming hourly more alarming. An extensive uprising of the natives, it is understood, has taken place, and the revolt may spread to other part of South Africa. The settlers in Matabeleland are flocking into the town, which are being placed in a condition of defense. Volunteers are being enrolled everywhere, provisions are being collected, and in short, all the steps necessary are being taken to meet most serious developments. Re-enforcements of mounted police have already been sent to Buluwayo, Inzza and Gambo, and the Cape Rifles have received orders to prepare for active service.

* * *

The investigation of the Nicaraqua Canal problem by the House Committee on Commerce has begun by the appearance of Hon. Warner Miller of New York, the president of the canal company. There was a full attendance of the members of the committee and other interested parties. He described at some length the history of the work on the canal, treating of the physical conditions in Nicaraqua and many other details. Mr. Miller's idea was that the Government should guarantee bonds to the amount of $100,000,000 ot 3 per cent. which would necessitate an annual expenditure of $3,000,000 for interest. About $1,000,000 a year would be needed for maintenance and improvements above the cost of maintaining the Suez canal, and the remainder of the receipts would be put into a sinking fund for paying off the bonded debt. The Government declared Mr. Miller would pay nothing for the canal under this arrangement, and have some $70,000,000 of stock left.

Missionary Department.

WOMAN'S BOARD OF MISSIONS OF THE SOUTHWEST

Meetings of the Board held at the Presbyterian Rooms, 1516 Locust Street, second floor, St. Louis, on the 1st and 3rd Tuesdays of each month, at 10 A. M.

Missionary Literature may be obtained at the Rooms," between the hours of 10 A. M. and 4 P. M., Mail orders should be addressed to "Woman's Board of Missions of the Southwest, 1516 Locust street, St. Louis, Mo."

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TREASURER: Miss Jennie McGintie, 4201A Page Ave.

Notice

All matter intended for this department must be in the office not later than Wednesday noon of the week preceeding the issue of the paper.

TOPICS FOR APRIL.

FOREIGN.—INDIA.
HOME—CITY EVANGELIZATION—FREEDMEN.

HELPS FOR STUDY OF INDIA.

Historical sketch of missions of India 10c; Questions and Answers 5c; Foreign Mission fields 1c; missionary annals as follows in paper cover 18c each; cloth 30c each. Alexander Duff, Martyn & Mills, Adoniram Judson Leaflet, Maharani, the Hindoo Child Wife, 1c; flash lights on India 3c: What is a Zenana and who lives in it? 1c; What is Zenana work? 5c; for Love's Sake (poem) 1c.

NEW LEAFLETS.

Will a man rob God? 1c; 10c per dozen. Selma, a story of Syrian life, 2c; 20c per doz. The mind of Chinese women 1c; 10c per doz, Address, W. B. T. W., 1516 Locust Street, St. Louis.

HOW HINDUS TREAT A BRAHMAN CONVERT!

BY REV. R. P. WILDER, POONA, INDIA.

Monday night a young Brahman, Govind Maryan Rhide was baptized. For two years he has been studying about Christ. Last May he asked for baptism but was not considered ready since it seemed that he was not vitally joined to Jesus.

He has been coming to our class in the city and since he gave strong evidence of conversion I urged his baptism. The head of the church of Scotland Mission was also convinced that he was now really joined to Christ, so the ceremony took place.

Before his baptism a wealthy relative offered him a position as superintendent of an estate. Another relative, who is inspector of schools, promised him a good position as teacher if he would not become a Christian. His mother implored him not to disgrace and ruin her by baptism. But Jesus triumphed; he stood firm.

One who has been in India 20 years said that it was the most impressive baptismal service she has seen. Moorhead and I prayed, the native pastor baptized him and then I gave a short address on Acts 9.5-22. The Spirit of God was present in power. One feels how important it is that when a convert is baptized with water, he should at the same time be baptized with the Holy Spirit. It seems that there was no interval between in Paul's ease. Acts 9:17-18.

After baptism, Govini *tore off* his sacred thread. What a miracle of grace to see a proud Brahman willing to lay aside caste!

Tuesday all was quiet in the city, since the news of the baptism had not spread.

After my lecture on Wednesday night Govini appeared and begged the privilege of addressing the Brahmans. He spoke with wonderful courage. "Christ has saved me, I am ready to die for Him. You can do what you wish to me," etc.

Telling these men of his baptism was like throwing a lighted match into a powder magazine. Ridicule and abuse was not all; one kicked him and another went to the length of spitting in his face. Later poor Govini was weeping, and on my asking him the reason, came the reply, "I do not mind their kicking me, but it was hard to have them spit in my face." I told him that our Lord was thus treated: "And they spat upon Him and took the reed and smote Him on the head."

Had not Moorhead and I been with him, Govini might have been seriously injured, It was hard work to get him through the crowd into the carriage, and after we were seated, a shower of dirt was thrown into the carriage window. But two Brahman students delighted us, one said to Govini: "You did right." Another said to me, "You must be glad to see the fruit of your preaching, more may be converted. I am ready to be if convinced." Praise God for the courage of these two, and pray for their speedy conversion.

Last night we had a most exciting time in our rooms. During singing one cried out in honor of the god, Gumpati—he was promptly removed. Then there was comparative quiet inside, but a large crowd gathered outside. I went down and spoke to them and quieted them somewhat.

Upstairs a student called me aside and said: "You will have trouble to-night." I urged upon him the claims of Christ, saying that we did not object to trouble and persecution, but longed for his salvation. He said, "Yesterday I joined in opposing Govini, but in my heart I was glad that he was baptized." We prayed. He is very near the kingdom.

Another student called Moorhead aside and said: "Last night I was so happy that it was difficult to sleep. I have brought my best friend, tell him what you told me yesterday, and read to him just those verses you read to me." The friend thought it very strange that V. should be so earnest and added: "V. says to me 'believe, believe,' but I do not know how to."

This Brahman V. has found so much in Christ that he is eager to have his friend share his joy. It was inspiring to see a Brahman student talking of Christ to a fellow student notwithstanding the uproar down stairs.

When the lecture was over, a student brought me his Bible and said "Keep it please; the crowd down on the street is tearing up Bibles after snatching them from the members of the class. They will tear mine unless you take charge of it." I put his Bible in my bag, the lights were extinguished the door locked. As I was feeling my way down the stairs a Brahman inquirer whispered, "Be careful Mr. Wilder." It was sweet to have his friendship at such a trying time, even though he was so timid. On reaching the street I went up to the crowd remarking that there was a larger number outside than in, and asking the meaning of the gathering. One said "We are advising all students to keep away from your rooms. It is our duty to do so." I replied, "None need come if unwilling to come. At the beginning of our work we said so, did we not?" "Yes," was the reply. Then a student pushed another into me and something about the size of a croquet ball flew past my face. Then I spoke to the crowd. "You are doing nothing new. For 1800 years Christians nave been persecuted. We rejoice that we are counted worthy to suffer dishonor for Christ's sake. If you purpose is to persecute us, do so, we are ready and willing." The was quiet while I spoke, and I believe one said, 'We have nothing against you." Moorhead and I went to our tongs (carriage). One cried, "Break the tongs," another threw a stone against the tongs and we drove home.

Of course we know not what will take place this afternoon. Our prayer is Acts 4:29-50. "Pray for us, that we may be constantly filled with the Holy Spirit and speak God's word with boldness.

Last Saturday was a day of prayer for native Christians. From 8 to 9:30 was the first session. Subject, "Incentives to United Prayer." 12:30 to 3, men met in one church and women in another. The first hour "Hindrances to Prayer" was the subject. Then "Confession, imitation and restitution." Our last session was 5:30 to 7:15. Subject, "Prayer and the Holy Spirit." Many were helped. Max and I prepared for them a prayer cycle which I send you. It was such a joy to be able to address them in Marathi.

To-morrow I expect to address native Christian young men (in Marathi) on the baptism of the spirit.

HYDAH MISSION, ALASKA.

Hydah Mission is located on Prince of Wales Island, at Jackson, formerly Howcan, but re-named by our missionaries in honor of Dr. Sheldon Jackson who has done so much for the advancement of Alaska in every way.

This is the most isolated school in Southeast Alaska. Prince of Wales Island is 150 miles from the main coast and 200 miles from the direct steamer course. Once or twice a year provisions and supplies are sent on a steamer, but all other communication is by native canoes. The letters must lay over at Fort Wrangell until the letter carrier with his canoe, goes for them. So our missionaries not only see but few people from the outside world, but are also shut off from communication often with their friends in every way.

The Hydahs were once a powerful and numerous race and were often spoken of as the Saxons of the coast, on account of their war-like appearance and large war canoes. Now only about 800 of this tribe remain. The Hydahs glory in their canoes and totems. Many of you looked with curious wonder upon the Alaskan totems exhibited at the Columbian Exposition. Those trunks of large trees, carved from top to bottom with strange devices representing the family history of the owner of the house in language that these people could understand. Some have thought they were objects of worship, but the Thlinget people never worshiped them. They are simply biographies carved in wood instead of written on paper.

Some totems are forty to sixty feet high, the higher the more distinguished the family. Often smaller totems mark the burial place of the dead. Sometimes you will find a large war canoe resting beside its owners' grave.

It was to these people Rev. J. L. Gould was sent in 1882. In 1886, Mrs. A. R. McFarland, our first resident missionary in Alaska, left the work elsewhere established to establish our "Hydah Home" for boys and girls. We have here a church building, a girls' home and another for boys, A disastrous fire, three years later, destroyed the home. The thirty girls then in school, were sheltered in the carpenter's shop for two years, while the Home was rebuilt. We have in our school now thirty-eight girls and seven boys. These keep our workers busy. Seventeen of them attend the Christian Endeavor meeting conducted by one of our teachers, besides this they conduct a meeting for the younger children, then a woman's prayer-meeting besides the regular church prayer-meeting. The children are hungry for the truth, and are open and frank in their confessions of wrong and their desires for better things. As one boy said, "I want to be good, but it is so dark; I want light—I in the dark. In the mission they have light. All you Christians who have light, pray for me."

This is the same plan that was made to Mrs. McFarland twenty-five years ago when she went to Fort Wrangle, when an Indian from a distant tribe came and said: "Me much sick at heart, my people all dark heart, nobody tell them that Jesus died. By and by my people all die and go down—dark, dark!"

These are the people anxious from language, who plead "No God, no good, no Bible, no Christ in our tongue, teach us your tongue." So eager to learn that when the wearied teacher felt she must send them away, so she could have needed rest they reproachfully said, "And you will sleep while thousands of our people will die and not know!"

Who of us that heard that sad appeal as it came from the lips of our Alaskan missionary in our annual meeting at Pittsburgh last May can ever forget it! And through our ears rings over and over again the sad cry of the boy sent away from one of these schools when he wanted to prepare for communion in the church, "wanted to get ready to eat God's food." May God forgive us if *we* are responsible for the cruel retrenchment that is driving away hundreds of hungry souls from "God's food!" It is not ours to withheld, it is his food, the bread of life that *uninterested Christians* (what a strange name!) are responsible for withholding from the perishing ones.

Over a year ago, one of the boys in our school accidentally shot another boy while they were hunting deer. According to the custom of his people he should have given his life for the dead. His parents are dead, but his relatives paid as a ransom for his life four hundred blankets and eighty dollars in money. This he is expected to pay back, or be a slave to his people. He has suffered a great deal and will be subject to persecution if he remains there. A kind friend has furnished the means necessary for bringing him to Carlisle, Penn., to be educated. He is a patient, plodding student, and is now a Christian. When asked what he would do with his education if he could go away he said, "I should like to come back to my people and help them." As the feeling will probably subside in his absence, he can no doubt return to his people and influence than as no stranger could.

The world will never be thoroughly evangelized until the gospel is thus taken to every tribe by their own people and in their own language. It is impostible to give it correctly through interpreters as a rule, as I can prove to you through incidents known to me.

Some changes our missionaries have seen among these Hydahs as they've told them "the old, old story," are told by Mr. Gould who says: "We have seen some put off the blanket for civilized garb, get out of the herd in the 'lodge' for a cottage and family Christian home; break away from the chief's rule and assert American individuality; turn from the tricks and incantations of witches and 'Shamans,' and abandon superstition for belief. Debauchery has at Hydah given place to teetotalism."

A. R. H.

Facts

1st—Catarrh is a constitutional disease. The best doctors in the world say so.
2d—It requires a constitutional remedy. Every one can see that this is sense.
3d—The experience of thousands proves that the true remedy is found in

Hood's Sarsaparilla

PRESBYTERIAL NOTICES.

HIGHLAND.—The Woman's Presbyterial Society of Highland Presbytery will meet in the Presbyterian church of Horton, Kas., April 15th, 9 a. m.—*Mrs. T. P. Moore, Pres.*

NEOSHO.—The annual meeting of the Woman's Missionary Societies of Neosho Presbytery, Kansas, will meet in Yates Center, April 20th, 21st and 22nd.

We hope to have with us Miss Cort from Siam, Mrs. DeVore from Alaska and Mrs. Tweeddale of Topeka, one of our synodical presidents.

Delegates will please send their names to Mrs. Abram Steed, Yates Center, Woodson Co., Kas. We trust that a large delegation will attend.

MRS. PHIL. SHOEMAKER, *Pres.*
MRS. WM. COOPER, *Cor. Sec.*

EMPORIA.—The Woman's Home and Foreign Presbyterial Missionary Society of Emporia Presbytery will meet in Arkansas City, Kan., April 21st, 22nd and 23rd. The Home Missionary Society will convene the 21st at 7:30 p. m. and hold two day sessions on the 22nd. The Foreign Society will hold its first session the evening of the 22d, and all day the 23rd, adjourning in time to take the evening train to the Southwest Board's meeting at Oklahoma City, Okla. It is expected that each auxiliary will send delegates to the Presbyterial also to Southwest Board's meeting. Delegates who expect to attend each of these meetings, can avail themselves of the Home Seeker's excursion rates which will be on sale April 21st. The terms are one fare, plus two dollars, at Oklahoma City, Okla., good for 20 days with stopover at Arkansas City going. Miss M. L. Cort, a returned missionary from Siam, will be present to address these meetings. Other speakers are expected to be present.

Mrs. J. D. Hewitt, *Pres. Home Society;* Mrs. Frank Gilmore, *Cor. Sec;* Mrs. W. E. Mack, *Pres. of Foreign Society;* Mrs. S. B. Fleming, *Cor. Sec.*

AT TARKIO, MO.

The Woman's Missionary Society of Tarkio, Mo., held its annual praise-meeting Feb. 27th, at the home of Mrs. A. McMullen. In spite of unfavorable weather, a goodly company of ladies assembled. A "Chinese" missionary salad, a paper on "The Women of China," by Mrs. A. Campbell and a letter from Rev. W. T. Jones of Japan, were parts of an interesting program.

Tea and wafers were served during a delightful social hour. The offering amounted to $20.

Church Prayer-Meeting.

The Mid-Continent Topics.

For April 8.

THE SEQUEL OF GLORY.

1 Pet. 1: 11.

[See Prayer-Meeting Editorial, page 8.]

Young People's Meeting.

CHRISTIAN ENDEAVOR TOPIC.

BY E. R. W.

April 12.

Will our excuses stand? Acts 26: 19-28.

Our Lord and Saviour told those who listened to his sermon on the mount, that unless their righteousness exceeded that of the scribes and Pharisees they should in no case enter into the kingdom of heaven. They were righteous in a legal sense, they were active citizens, they worked hard for the spread of their religion but they were self-seekers.

The Gospel is founded on Christ. Pharisaism is founded on self. The Gospel is tender to sins of weakness, impulse, passion. "I am come to seek and save them that are lost." "I come to call sinners to repentance." "Neither do I condemn thee; go and sin no more." Father forgive them they know not what they do." What can exceed the tenderness of these words?

This same gospel casts an obdurate, stern, inflexible face upon the Pharisee, upon the hypocrite, upon false goodness every where, at all times. The counterfeit coin can never pass for the true gold of the kingdom. False goodness knows no day of repentance until it becomes acknowledged guilt and how seldom does that occur. "Lord, Lord have we not, in thy name", in the cry of the proper, upright, refined humanitarian. "Lord, Lord, I am not as this publican" indeed, you are not, if you are a hypocritical professor! Unhappily the very falseness of the hypocrite is his stumbling block in the way of the kingdom.

Will your excuses stand? Read those verses in Matt. 7: 24-27, and Luke 6: 46-49. Have you digged down deep through your righteousness, so-called, down farther to where the very heart is bubbling up in fullness of sin, down to the source of the will and found it unfit even to wish aright, then when the waves and billows have come over you; when the depths of outward temptations meet the depths of inward sin; when there is no standing ground, then you cry out," "Save me, O God; for the waters are come in unto my soul." "I sink in deep mire where there is no standing; I am come into deep waters, where the floods overflow me", "O God, thou knowest my foolishness; and my sins are not hid from Thee."

"Be thou to me for a rock of habitation." Then what follows, "Thou hast given commandment to save me; for thou art my rock and my fortress. The only thing that will stand when the winds beat roughly and the floods come is the Rock of Ages. All else indeed is sinking sand. The Pharisee always figures in the Gospel as incapable of repentance while he is a Pharisee. Self-knowledge is the requisite of repentance and he knows not himself. I thank thee I am not as others," such as these harlots and publicans. Christ says the publicans and harlots go into the kingdom of God before you Pharisees. The publicans, the harlots knew they were guilty, the Pharisee prided himself on his goodness, on his giving tithes, on his fasting and praying. The Pharisee has stifled all the power of conscience, puts its lower than the heathen even, for they know they are without excuse. The heathen is conscious of an accusing voice within him, a tormenting voice. Something which stings, but not so the Pharisee not so the placid, satisfied professor (but not possessor) of to-day. We have made our conscience a tame thing, it will not sting us, or bite us, it is quiet, torpid, fangless, toothless. Are we not sometimes in that state described so graphically by those who travel in polar regions with that numbness, that lethargy which leads on to death even now slowly creeping over us?

Stevenson knew well how dangerous, how deadly this unconsciousness of sin was, when he prayed

"Lord, thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose thou before that spirit die
A piercing pain, a killing sin,
And to my dead heart run them in."

Yes, it is better to go in with the right arm cut off, the right eye blinded than to be told "I never knew you, depart."

Sunday-School.

[By special arrangement with the *Sunday-School World*, the Exposition of the lesson, as prepared by Dr. Edwin Wilbur Rice, is given to the readers of the MID-CONTINENT.]

Second Quarter. April 12, 1896.

Lesson II.

PARABLE OF THE GREAT SUPPER.

Luke 14:15-24.

Time.—December, A. D. 29, or January, A. D. 30.

Place.—The house of a Pharisee in Pe-ræ'a.

Persons.—Je'sus, the host and guests.

GOLDEN TEXT.

Come, for all things are now ready.—Luke 14: 17.

Topic.—Rejecting Christ shuts men out of heaven.

NOTES.

The Sinner's Excuses.—This parable of the great supper presents the kingdom of God in its social and most enjoyable features. It is a noble feast, on a scale of liberality and sumptuous grandeur befitting a person of nobility. This makes the conduct of the invited guests the more discourteous, mean and unpardonable.

Moreover, this parable puts the other side of the truth presented in the last lesson in response to the question, "Lord, are they few that are saved?" For here "all" the invited "with one consent began to make excuse." They were invited to be saved, but wanted to be excused.

The invitation is honest and sincere. God does not mock mankind in calling them to his kingdom. His call is earnest; his provision for them all is ample. He takes no pleasure in the death of the wicked, Ezek. 33: 11. The freer, the more urgent, the more condescending the invitation, the more vehement the indignation of the person who out of love had made the princely feast. The effrontery of those who neglected, or begged to be excused, would be increased in proportion to the lowliness of their position in contrast with the greatness and nobleness of the one who invited them. It would, in that sense, magnify their disrespect, and, as the Arabic puts it, "break the honor" of the master. For all their excuses show that they consulted their own present ease, pleasure or gain, rather than the respect due to others.

This takes on terrible force when the host is God the Redeemer, and the invited are the helpless sinners whom he thus befriends and is willing to honor by making them his guests and introducing them into his family. No wonder that these senseless, stubborn excuses lead him to say that none of the miserable refusers of his bounty shall ever taste of his supper!

SPECIAL WORD STUDIES.

Sat at meat. In Greek this is expressed by one word, which means not to sit but "to recline" upon a couch at table, which was the prevailing custom at this time in Syria.

Bade. The man "was making," that is, "was preparing," a supper, and he "bade" many. The Greek word for "bade" means primarily "to call aloud;" then it gained the technical sense "to invite," and is so used here.

Sent his servant. If any ruler has invited a company to a feast, he always sends a servant around when the time arrives, to notify each invited guest; sometimes now using the words as here: "Come; for supper is ready."

Make excuse. The Greek is much stronger, meaning, literally, "to ask from" another, that is, "to beg off." It is sometimes rendered 'refuse," as in Heb. 12: 19, 25. This act is regarded in the Orient as a high insult to the maker of a feast.

I must needs. An old English phrase coming into English from the Anglo-saxon *neade*, meaning "necessity;" so the Greek is "I have necessity;" it is a matter that cannot be put off, is his strong expression.

I go to prove. The Greek conveys the reason in stronger terms than the English: "I go out [of the city] to prove them." He would be absent from town.

LESSON EXPOSITION.

I. *The Invited.—Blessed is he that shall eat bread in the kingdom of God*, v. 15. The instructions about making a feast for the poor and the afflicted and inviting them rather than the rich, and the allusion to the resurrection of the just in vs. 12-14, suggested to one at the table the thought of the feast in God's kingdom, to which pardoned sinners would be invited. So he says to Jesus, "Blessed is he that shall eat bread in the kingdom of God." The form of the expression, in view of the Jewish belief that no child of Abraham would be excluded from the feast, fairly implies that the speaker complacently assumed that he would be one of the number. But there is nothing to support the inference that the man was insincere. It shows rather that he had been impressed with the spiritual significance of our Lord's instructions about a feast.

Certain man made a great supper, v. 16. In Matt. 22: 2 there is a parable of a king who made a marriage feast for his son. Here it is "a certain man" like the Pharisee, and it is a "great supper" or banquet, like that at which they then were, and he "bade many," perhaps important persons as the Pharisee had done. See v. 7. The first invitations are sent out in the East usually a long time before the feast. The "great supper" here represents the feast in the kingdom of God; the gospel privileges and gifts. He who prepared it is the Lord of all. Compare the marriage supper of the Lamb, Rev. 19: 7-9, and the feast of fat things of Isa. 25: 6. The original bidding to the feast came through the patriarchs and prophets in the Old Testament economy. The many bidden were the scribes, Pharisees, lawyers, priests and others of the Jews.

At supper time to say to them, v. 17. It is a common custom in Oriental lands to send reminders or second invitations, oftentimes two or more after the original invitation. Here the Greek for "supper" is the word which in Homer means a "breakfast," but in Attic writers the "dinner" or supper," that is, the chief meal of the day, and hence a "feast" or "banquet," and is so used by New Testament writers. The Messiah was there, the feast ready: a reminder and a fresh call to the feast is made, exactly conforming to eastern custom. The ringing words of John the Baptist, "Repent ye, for the kingdom of heaven is at hand," Matt. 3: 2. was such a reminder; and the apostles repeated this, as did the disciples who came after them. The "servant" represents one message of the same spirit and purport, but not necessarily by one person.

II. *Their Excuses.—All . . . began to make excuse*, v. 18. Or, And they all began from one and the same disposition to beg off. It is not meant that they had banded or agreed together to do this, but they all had the same wish, to be excused, one giving one and another another reason. No greater affront can be offered in Oriental society than to accept an invitation to a feast and then ask to be excused from coming because of business or other engagements.

I have bought a piece of ground, v. 18 (or "a field"); I must needs go out and see it. In the East it is specially needful to do this with reasonable promptness to settle the boundary and possession; but customary courtesy would unhesitatingly defer such business for a feast. But he says, "I pray thee have me begged off" or "excused." So now business about fields and possessions keeps men from complying with the gospel call.

I have bought five yoke of oxen, v. 19. Elisha was ploughing with twelve yoke of oxen, 1 Kings 19: 19. "To prove" may mean to complete the bargain by testing and talking possession, a very necessary and important thing after buying, as any traveller in Syria may perceive at the present day. But even this, though not a lie nor absurd, as some suggest, was only a very thin excuse; not a proper reason for absenting himself from the feast. This and the first one showed no respect to the giver of the supper.

I have married a wife . . . I cannot come, v. 20. This one put his reason in a peremptory form; as if no person would expect him to come. The fact that he had taken a bride settled it, so he assumes. He appears to base his excuse on the Mosaic law in Deut. 24: 5, which did exempt a married man from war, and from public business that would take him from his home. But there is nothing said of exemption from social engagements, and this man's effrontery was even worse than the others, because he regarded his social invitation as if it were as obnoxious as being drafted for war, or a forced order to go on public business. Matthew Henry and even Lange suggest that he might have taken his wife with him; but this would hardly be allowable under Oriental rules of etiquette, for women do not usually eat with men at a feast. The excuses were weak, and sprang from indifference and lack of respect for the one who prepared the supper.

III. *Their Places Filled. The master . . . said . . . Go out quickly*, v. 21. This high affront was too much for the master to bear. He would honor the persons; they would dishonor and mortify him. He ordered his "servant," litarally "slave," to go out quickly into the broad streets and narrow lanes of the city, and bring in, literally "lead in," bring with you, "the poor and maimed, and blind and lame." The religious ruling classes of the Jews, the scribes, Pharisees, lawyers and priests, having rudely refused, the poorer classes, fishermen, publicans, the multitudes, the demoniacs, spiritually maimed, blind and lame, are brought in to the gospel feast. The servant says "what thou didst command is done, and yet there is room."

Go out into the highways and hedges, v. 23. The poor of the city had been brought in, perhaps representing the poor of the Jews like the Galileans, but the house is not yet full. So the great roads of travel leading to the city are to be searched and wayfarers called, and the hedges also visited; not fence-hedges like those in England and in some parts of America, but the scattered bushes at some distance from the roads, places where wayfarers might seek shelter from the hot sun. These may represent the Samaritans and Gentiles. The servant is to "compel" them to come in. He is not to do this by physical force. Their unwillingness to come, it may be assumed, will not spring from opposition to the master, nor from lack of desire to enjoy his feast, but rather from a sense of their unworthiness to enter and share in the man's magnificent entertainment. So these homeless, hungry, wretched wanderers and wayfarers are to be constrained in every way the single servant may find it possible to get this multitude to come, especially by earnest persuasion and entreaty.

None of those . . . bidden shall taste of my supper, v. 24. The vast number which an Oriental house can hold will be understood by one who visits some of the larger houses in Damascus. In its great courts thousands could gather; it has no carpets, the marble halls and courts contain nothing to be stolen. The fountains, mirrors and flowers would be brilliant with lights. The change from the singular to the plural shows that the master of the feast addresses these words to those who have already come in. The refusal of the invitation by those first called would mean to an Oriental willful rebellion and outrageous conduct, such as to exclude them from favor. Those who despise or neglect the gospel call will receive this judgement; "none of those" 'shall taste of it." Compare this parable with that of the marriage of the king's son, Matt. 22: 1-14. In each case it is a feast; the guests are invited but do not come; the feast is furnished with guests from the highways. Here the resemblances end. The differences are more marked. That in Matthew was spoken in the temple; it was a marriage, and a king's son; the invited sneered at the call, and some abused and even killed the king's servants; the invited are attacked, and those who murdered the servants are slain by the king's armies. Then there is the added fact of a guest without a wedding garment, who is cast out by order of the king.

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MEADE C. WILLIAMS, D.D., Editor.
DAVID R. WILLIAMS,
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THE REV. H. T. FORD,
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WEDNESDAY, APRIL 1, 1896.

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REV. DR. YERKES, long a professor in Danville Seminary and a co-temporary of Dr. Robert Breckenridge and Dr. Humphrey, has just passed away. He died after a short illness, last Saturday.

WE LEARN from the *Belfast Witness* that the Court of Session, Edinburgh, recently gave judgment in an action by the trustees of the late Sir Wm. Mackimmon, to test the validity of certain codicils to his will. The court found that after the Free church revised its creed, Sir William distrusted its orthodoxy and therefore legacies, amounting to $175,000, which he intended to leave to that church, were cancelled.

THE LATE Mr. Bredell of the Lafayette Park Presbyterian church of this city provided by his will an endowment fund of $40,000 for the St. Louis Bible Society. Concerning the bulk of his large estate he directed that after the payment of certain individual legacies, amounting to about $45,000 more, one-half of the residue should go to the Presbyterian Board of Foreign Missions. This large Christian benevolence revealed after death was only in keeping with the good works of Mr. Bredell's whole life.

THE LAST issue of the *Congregationalist*, under its frontispiece picture of a certain Boston clergyman, presents its readers with a specimen excerpt from his pen. It is a direction to seeking souls. After prefacing that God's command of us is "fulcrumed" on his love, the preacher bids us "throw ourselves into this infinite Christ principle, into this infinite law of the spiritual kingdom, into this divine imperative of the universe and to become the very children and personal presentments of the cross." This is true Bostonese, and we doubt not is as plain as a pike-staff to all dwellers in that region and very "soulful" withal. But we could not help wondering, in our struggles over the sample sentence, how it would have sounded that night in the Philipian jail instead of the counsel which Paul spoke to the trembling sinner at his feet, or how it would do for the "inquiry meeting," in the average church.

CUMBERLAND AND OTHER PRESBYTERIANISM.

We reciprocate the feeling of cordiality and fraternal regard for our neighbor, the *St. Louis Observer*, which it shows in replying to our comments on its claims for Cumberland versus other Presbyterianism. We do not question its statements concerning the growth of that church in the four Southern States which it names—least of all in those parts of Kentucky and Tennessee where it was ushered into being on a popular wave, and from which region it got its name. Our only point in that connection was in reference to what seemed to be a claim that its growth had illustrated its success in modifying the doctrinal attitude of our Presbyterian churches, here and there, near whom our Cumberland sister had taken up her dwelling. That, on the other hand, as we contended, it was in such communities that the older type of Presbyterianism had shown the least evidence of having been influenced doctrinally by the radical change of creed made by the other church.

We again express surprise that the *Observer* a second time declares that the Cumberland church is a "young giant marching at the head of the Presbyterian columns." (By the way, its almost century of age should take it out of the class "young." The bloom of youth cannot be eternal. The Methodist church in this country does not greatly exceed that in years and we never hear of it posing as a juvenile.) The *Oeserver's* unmodified sentence is, "During the past five years the Cumberland Presbyterian church has outstripped every other Presbyterian church in this country." This declaration it is careful not to base on any comparison as to number of ministers, churches, institutions of learning, missionary operations, general equipment and standing, extent of recognition in the world, etc., but on the single fact that statistics show a slightly larger *ratio* of increase in the membership rolls. But surely our neighbor will not forget that estimated alone by a ratio increase, churches with a smaller aggregate of members, may very naturally show a greater *per cent.* of increase than those whose aggregate is much larger. In this way the Methodist and the Baptist bodies, with a membership up in the millions, yet make a smaller per cent. of increase on their large total than many of the smaller denominations. So the statistical tables will show the largest *percentage* of yearly increase made by some church bodies which, numerically speaking, are the feeblest; and many a foreign missionary station reports at the end of the year, not a larger number of additions, but a larger *relative* increase than is shown by the whole church at home.

The *Observer* returns to the subject of the Presbyterian experiment at Revision: "All the world knows that more than two-thirds of the presbyteries of the Northern Church did vote in favor of changing the standards. This is not denied." No, this is not denied. But what *is* denied is that the presbyteries voted to "cut out the Calvinism" of those standards. The confusion in our neighbor's mind arises from supposing that proposed changes in certain forms of statement necessarily meant change in doctrinal attitude. Our point is that besides the large proportion of presbyteries that declared against revision, the immense majority of even those which favored making the experiment yet insisted at the same time that *no* changes should be made that would tend in any way to impair the integrity of the Calvinistic System. By the Assembly's language in submitting the question to vote, as well as by the very cautious and explicit guarding of the answers returned, it was made abundantly clear that the church was unwilling, while holding the Presbyterian name and form of government, to separate itself from what has always been characteristic and distinctive in the Presbyterian faith.

The Observer instances a few eminent men of our church who favored a more radical treatment of the confession than that which the church would allow. That is admitted, but those brethren were of the very small minority; and with them, too, this did not mean their renunciation of Calvinism, nor that they held the *Observer's* sentiment that "Calvinism is a barrier to pregress." Far from it. But they, like Dr. Calderwood of Scotland, whose attitude at the Belfast Alliance the *Observer* refers to, while perhaps thinking a short and simpler creed manual more expedient, would yet have stoutly resented the inference that they were not Calvinists.

Our neighbor seems to lament, and with deep feeling, that the "antiquated doctrine" of the Presbyterian church has not been remanded to the garret, and claims that "modern thought demands it." It is a poor canon of judgment, however, that theological truth should be doomed because it is old. Nor do we acknowledge, and we opine the *Observer* will not either, that "modern thought," in the matters of religious belief, is the best school master for those who dare to say, "To the law and to the testimony."

THE SEQUEL OF GLORY.

The Spirit of inspiration, as the apostle Peter writes, "testified beforehand the sufferings of Christ and the glory that should follow." His sufferings were comprised in his whole estate of humiliation, and culminated in his death. Henceforth there is the sequel of glory, or rather *glories*, for the Greek noun is plural, as the Revised Version properly recognizes. Thus too it better corresponds to the plural in the contrasted experience of Christ's "sufferings." The Christian world is just now specially considering the initial one in that series of "glories"—our Lord's resurrection from the dead. Like as by the supply of wine at the Cana marriage which the Evangelist relates as the beginning of miracles which did first manifest forth his glory; so now in his resurrection we have the beginning of his new estate, the first "manifesting forth" of his glory of exaltation, the starting of a series of glories which are to have no dimness and no end.

Closely following Christ's resurrection was the glory of his ascension. In all a victor's triumph, the proclaimed conqueror of sin and death, and blessing those who stood worshiping Him as they gazed. He was carried up "far above all heavens that He might fill all things." We imagine his triumphal progress through the celestial high way of splendor, seraphs and angels attending this Lord strong and mighty, and the everlasting gates lifting up their heads as He enters again upon that glory which He had with the Father before the world was. Once in the time of his "sufferings" despised and rejected of men having not where to lay his head, He is now seated at the right hand clothed with all power and the "Prince of the kings of the earth." God hath "highly exalted Him and given Him a name which is above every name."

There is also Christ's glory in the dispensation of the Spirit. The larger measure which we now have of the Spirit's presence and power on earth is consequent upon our Lord's "going away" after the completion of his sufferings. And thus the Spirit's coming is another of the "glories" of Christ. "He shall glorify me." "He shall bear witness of me." And so the whole history of the church ever since Pentecost has been a showing forth of the glories which have followed the sufferings. The times of revival, the conquests of the gospel among heathen nations, the uninterrupted testimony and succession of religious influences, the word of truth in all tongues, every act of worship, every voice of concience and every repenting soul all these are parts in the ever unfolding glories. The Redeemer sees of the travail of his soul and is satisfied.

These glories of Christ which have been referred to are of the past and the present. There remains another; one which has not yet begun its manifestation. It is the glory of our Lord's second coming. That advent will be of greater glory than was the first, inasmuch as Christ then comes "without sin unto salvation." That is, not then, as at the first, an offering for sin, in humiliation and made under the law and bearing our iniquity, but "the son of man shall come in his glory, and all the holy angels with him." He will come then to be glorified in his saints," and for the purpose of that judgment of men which "the Father hath committed to the son."

The days of mourning are ended, Lo, the winter is past, the rain is over and gone. Sorrow endured for the night but joy has come in the morning. The sufferings of Christ have run their course and can never be repeated. There follows a series of glories which can have no alternations and no end.

"The head that once was crowned with thorns,
Is crowned with glory now."

FROM THE STUDY CHAIR.

CHRIST'S RESURRECTION.

Paul testifies, "If Christ is not risen then is our preaching vain and your faith is also vain." It has been truly said that the Christian church is built over an empty tomb. His own resurrection was the great sign which Jesus Himself said would confirm His claims as the promised Messiah. When the Jews asked him for a sign, He said, "That no sign would be given them save that of Jonas the prophet." It is the broad seal of heaven attached to His commission. He was declared to be the Son of God with power by the resurrection from the dead. No fact in history is more clearly attested, than this all important one of our Lord's resurrection. The evidences that support it have been fiercely assailed by the enemies of the Gospel, and have been subject to the severest tests of criticism; but they have stood the tests triumphantly. The church can say in full assurance of faith, and in a joyful realization of this most sacred and blessed fact that, "The Lord is risen indeed."

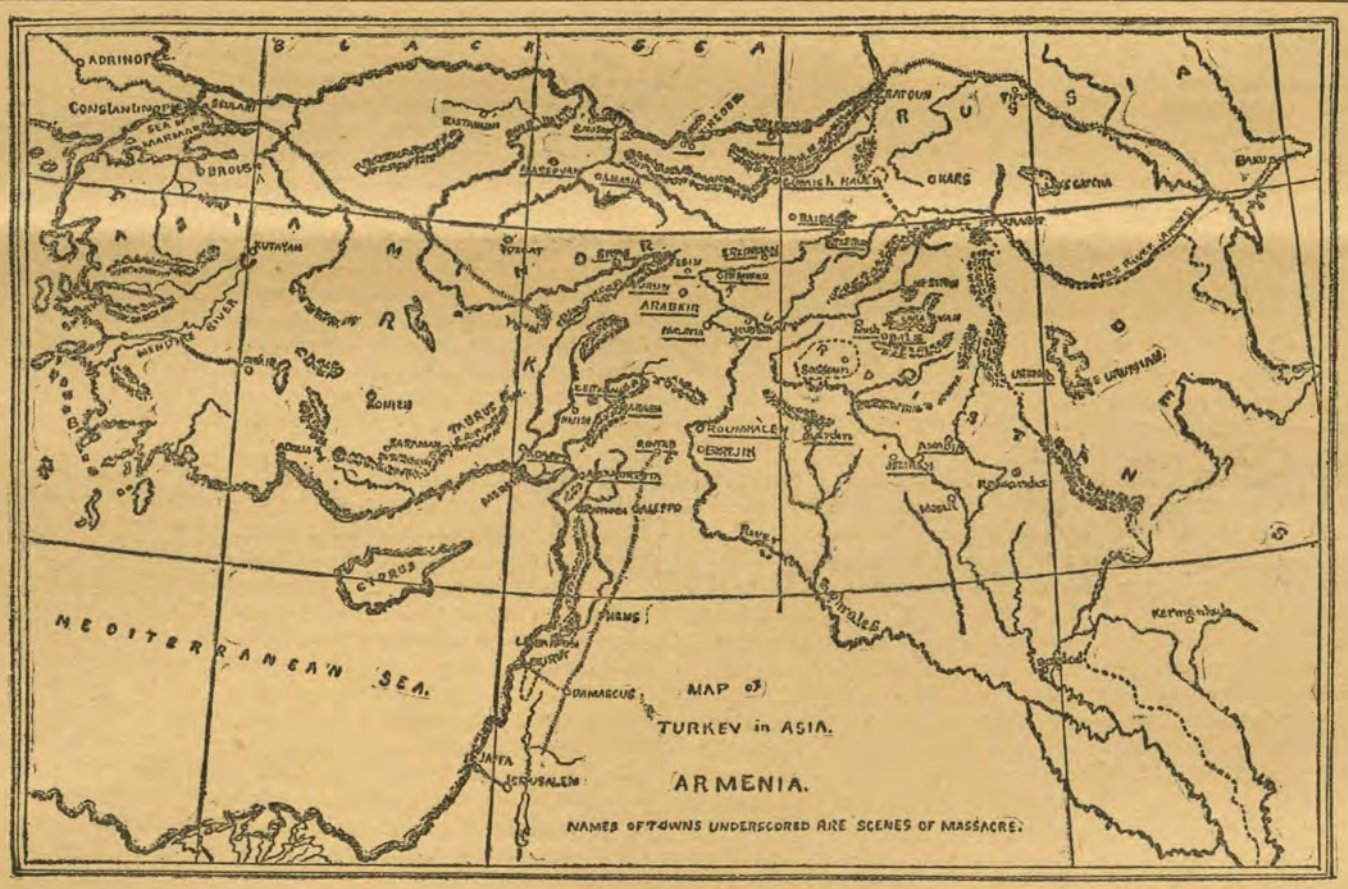
1. The time of this event. "Now upon the first day of the week early in the morning," etc. The fact that these early messengers to the tomb found it empty, shows us that the resurrection had already taken place. It must have come to pass some time between four and seven o'clock. No mortal eye witnessed it, and the veil of silence conceals from our view the manner of the marvelous event. We know positively that it did take place in the early morning of the first day of the week, henceforth to all His followers the Lord's day, is to be observed joyfully in commemoration of His glorious triumph. He was crucified and buried on Frid y, and so according to the Jews reckoning, rose the third day from the dead. This was in accordance with His one prediction concerning His resurrection. As His resurrection began a new era, and makes a new creation, the Christian church has ever seen in it a warrant for the change of Sabbath from the seventh to the first day of the week. Truly the risen Son of man is Lord also of the Sabbath. It is His presence, and the remembrance of His glorious triumph that are to give supreme gladness to the day. The right consideration of what the day commemorates will lead all hearts that are loyal to Christ to a right observance of it.

2. The early visitors. These were women, and the names of some of them are given in the record. Among them were Mary Magdalene, Joanna and Mary, the mother of James. They had, on the sad Friday, remained to the last, gazing in unutterable sorrow at the sufferer on the cross. Mary Magdalene and Mary, the mother of Joses' were also at the burial and "beheld where He was laid." Those who were "last at the cross" were also "first at the sepulchre." They came in the sorrow of a great bereavement, which for the time being had eclipsed faith and hope. They were bringing the spices which they had prepared to anoint the dead body. But though faith and hope were gone, love still lived on in these devoted hearts. They were still true in their affections to him whose death had cast them into the depths of despair. So far from expecting his resurrection, the chief question among themselves was, who would roll away the great stone door of the sepulchre, so that they might find access to the body. And all this profound sorrow and perplexity were theirs, simply because they failed to remember the words of Jesus. So still it is, that many of his followers pass through long dreary nights of sorrow, or vex themselves with needless difficulties and cares, simply because they do not hold in mind the glorious and faithful word of their Lord.

3. The strange discovery. "They found the stone rolled away from the sepulchre."—"And found not the body of the Lord Jesus." This stone was a great circular door to the sepulchre, flattened on one portion of its circumference, so that when rolled transversely across the opening into the sepulchre, it stood securely, and would require the united strength of a number of men to roll it back into the groove in which it had stood. This great stone door had not only been placed in its proper position, but it had been sealed with a seal by the Roman authorities, so as to prevent any intrusion. Knowing that all this had been done, these timid and sorrowing women might well have perplexed themselves as to who would roll away the stone from the sepulchre. But their first anxiety was a needless one. The stone was already rolled back, on their arrival, and the sepulchre open. Now comes a greater perplexity and for the time being a real one. "Entering in they found not the body of the Lord Jesus," and "they were much perplexed thereabout." All this arose from their failure to remember what their Lord had told them. As yet they were unable to grasp the greatness of the salvation that had been brought to them. Is it not so still with many of God's children? They stand sorrowing and perplexed in the midst of evidences, that should fill them with assured faith and rapturous joy.

4. The heavenly messengers. "Behold two men stood by them in shining garments," etc. Angels were interested in the birth of Jesus. They ministered to him in his life, and were the first to announce that great fact to men. They beheld His sorrow in Gethsemane. They could not be uninterested spectators of His resurrection. There was joy in the angelic world over the resurrection of Jesus Christ before the inhabitants of this world realized it. No wonder that angels came to visit the empty tomb in which the Lord of glory had lain. Their message was one of sweet comfort to the sorrowing mortals who had come seeking the dead with their offering of love, the sweet spices which they had prepared. And yet there is also a gentle rebuke in their words. "Why seek the living among the dead?" It is as though they had lovingly chided them saying, "How is it that you do not remember the words He spake unto you? How comes it that you do not fully believe what He said? He told you before it came to pass, that He would be delivered into the hands of sinful men and crucified, that the third day He would rise again. Before your own eyes you saw His words fulfilled in the death on the cross." "How is it that you do not expect the remainder of His words to be fulfilled in His resurrection on the third day?" The record states with wonderful simplicity, "And they remembered His words and returned from the sepulchre, and told all these things unto the eleven, and to all the rest." It was faith in the words of Jesus that brought them comfort. As yet sight had been only the empty tomb; their ears had heard the message of the angels; but after all the warrant for their joyous belief was the word which Jesus had spoken. "And they remembered His words." Yes, all shall come to pass just as Jesus has said. Heaven and earth shall pass away, but His words abide forever. His resurrection is a new pledge for the fulfillment of the precious promises which He has given us concerning the coming resurrection from the dead, and the blessed life beyond the grave. Death still brings sorrow, and the grave is gloomy, but faith has constant triumph, and sings in gladness through remembering His words.

SAMUEL J. NICCOLLS.



BLEEDING, FREEZING, STARVING ARMENIA.

"And the sixth angel poured out his vial upon the great river Euphrates."—Rev. 16:12.

In the rush and roar of the Western world few people pause long enough to even locate on the map of the world, the country in which such a multitude of martyrs have so recently yielded up their lives rather than deny our Christ. Talking to a great merchant a few days ago about sending relief to these freezing, bleeding, starving people, he expressed great surprise that any of them should be freezing to death; saying that he thought Armenia was a very hot country. He was greatly astounded when we told him it was on a plateau 5,000 feet above the level of the sea, with mountains rising 17,200 feet, further north than Missouri and far removed from any possible tempering of gulf stream or ocean current. A land which probably contained the radiating cradle of humanity, in which the ark of Noah rested, and from which the Euphrates river flows.

If this man could have only recalled the sufferings of the Greek soldiers in their winter marches over this plateau, as delineated by Xenophon in the Anabasis, he would never have hesitated to accept the statement that Armenians are dying from cold as well as starvation and the sword. It is a land in which fuel is very scarce, and where this fuel, houses and clothing have been ruthlessly burned, freezing is almost inevitable; especially with thousands left alive, but so severely wounded as to be unable to make much exertion. Since the darkest days of the Roman Empire there has been nothing to compare with this wholesale murder and martyrdom of Christians.

Already the names of twenty-one martyr ministers have been made known. On the forehead of every Christian minister or priest who thus gives up his life for Christ, the Turk cuts with his sword a vertical and lateral gash, forming a cross. "As the scimiter and crescent goes up," they say "the cross must go down!" This is not simply a conflict of races, but of religions, a conflict between the home and the harem, between love and lust, between faith and fanaticism, between Christ and the false prophet. The home will prevail and the harem perish, the cross will rise and the crescent go down as surely as the Roman eagles went down. But how long, oh, Lord! How long will Christian nations look on with an indifference as cold and cruel as that of Roman women in the coloseum, when turning down their thumbs to signal the death of prostrate gladiators and Christians! How long will plethoric, plentiful, surfeited Christian Americans stand by and see their fellow Christians freeze and starve without lifting even a finger to help?

What can America do? Let us, individually and collectively, thunder our protest against the policy of any and all governments that could so tie their hands in a Berlin treaty as to be powerless in such an imergency. Let us immediately, out of our abundance, send relief to the naked and hungry. America could clothe and feed the entire half million of suffering Armenians for twelve months and not feel any loss whatever, but be greatly blessed in so doing. There is a vast difference between patriotism and philanthropy. We have had a surplus of patriotic gush of late, but now is the time for philanthropy.

These Turks are not the mild Mohammedans of India, nor the chivalrous Saladins of Syria, nor the cultured Moore of Spain. We may ransack the annals of the world in vain to find such a fiendish misuse of power. Wherever they have gone, a broad line of blood has marked their track and civilization disappears from view. They represent a government by force as opposed to a government by law. For the guide of this life they have a relentless fatalism; for its reward hereafter a sensual paradise. As Mr. Wm. E. Gladstone has said: "A government which can ccountenance and cover such outrages is a disgrace to Mohomet, the prophet whom it professes to follow; a disgrace to civilization at large, and a curse to mankind."

[O. J. H. Reintz, Odin, Kas., adds $1 to the relief fund. Mary Gauss, city, $10; Mrs. J. H. Bright, Franklin, Ind.; 2d German church city, $3.]

The Family Circle.

"ONCE UPON A TIME."

My little child comes to my knee,
And tugging pleads that he may climb
Into my lap to hear me tell
The Christmas tale beloved so well—
A tale my mother told to me
Beginning "Once upon a time."

It is a tale of skies that rang
With angel rhapsodies sublime;
Of that great host, serene and white,
The shepherds saw one winter night—
And of the glorious stars that sang
An anthem once upon a time.

This story of the hallowed years
Tells of the sacrifice sublime
Of One who prayed alone and wept
While all His wearied followers slept—
And how His blood and Mary's tears
Commingled once upon a time.

And now my darling at my side
And echoes of the distant chime
Bring that sweet story back to be
Of Bethlehem and Calvary
And of the gentle Christ that died
For sinners once upon a time.

The mighty deeds that men have told
In ponderous tones of fluent rhyme
Like misty shadows fade away;
But this sweet story bides for aye;
And like the stars that sang of old
We sing of "Once upon a time."

—*Eugene Field.*

THEIR EASTER OFFERING.

"To do justly, and to love mercy, and to walk humbly with thy God."

When Irene Stafford met her husband at the door that stormy evening the very first glance at his face told her that something was amiss. She saw him glance quickly, as with new appreciation of its comforts, about their cosey sitting room, sweet with the scent of flowers, warm and bright with fire and lamplight, and then back to her face; but there meeting the question in her eyes he turned his own hastily away, with some remark on the wildness of the gale.

He strove, she saw, to be his natural bright self while they were at the table; but Irene's loving eyes penetrated beneath the assumed cheerfulness, and though she was not to be deceived, she respected his silence, leaving him to choose his own time and way of telling her what was troubling him. And so they chatted on while they were in the dining room; but when they returned to the sitting room, he seated in his easy-chair before the fire, doubly grateful for the storm, she with her work at the lamp-lit table near him, he gave up all pretense of talking, and with his head laid wearily back upon the pillow fixed his eyes with a troubled gaze upon the dancing flames.

"Leigh, what is it?"

For a moment he did not answer other than by taking between his own the hand which she had laid upon his knee; but presently he began, quite abruptly:

"Irene, I want to tell you a story. A man I know had under him in business a boy, a bright, wholesome fellow, one of whom his mother might well have been proud. He was full of fun, up to all sorts of boyish pranks, and constantly whistling about his work. But presently this man began to notice that a cloud had come over the sunshiny face; the lad had grown quiet and worried looking, had ceased to whistle. And having been a boy himself not so very long ago, and having much to make his own life bright and happy, this man could not but pity and long to help him, but at first could find no way. But one day, coming unexpectedly into the room where they worked together, he found the lad with his arms folded on his desk, his face buried in them.

"Going up behind him he laid his hand upon his bowed shoulder and asked what was troubling him. Instantly the boy started to his feet; and brushing his hand across his eyes murmured something about a headache. Then little by little, the whole miserable story came out; told, but for that struggle for breath, in a straightforward, manly way, with no excuse offered or palliating circumstances brought forth—the story of temptation met and yielded to. No heinous offence, only little extravagances of dress or amusement, but wrong because they were beyond his means; and when his means would not cover them, little by little, a few cents taken, a few dollars of money which was entrusted to his care—always promising himself that he would pay it back very soon. The situation was simply this: he had stolen—he set his teeth and grew ghastly as he reiterated the words—he had stolen two hundred dollars of his employer's money, and must now take the consequences: the very lightest of which would be discharge without a character, while there was a strong possibility of his being arrested and lodged in jail. Nothing, he declared, was too bad for him; but oh! his mother, his widowed mother, living miles away; living but for him, looking forward to the home which he had promised to make for her.

"But, Leigh," interrupted his wife, her eyes full of tears, "of course he had done wrong, terribly wrong; but he was so young and so repentant! surely the man forgave him—gave him another chance to pay back the money and make a new name for himself?"

"Unfortunately, Irene, 'the man' was not the employer, but simply an employee in a higher position, and with a sure knowledge that the head of the firm would deal with the boy to the full limit of the law, his pet theory being to 'make an example' of such cases. As for 'the man' there were two courses open to him: either to refund the money himself or to stand by and see things take their natural course—see that boy's life ruined past all hope. But, pity him! aye, that he did.

For a moment the silence which fell was unbroken save by the crackling of the logs and the howling of the storm without.

Presently, however, she turned and looked at him with a soft radiance in her eyes which he did nor understand.

"And what did you say to him Leigh? for of course you promised to help him."

"I took him home, Irene; and oh! such a place to call by that name! I have not been able to drive the memory of it from my mind. What wonder that he sought amusement elsewhere! I sat with him for awhile, and I did promise to try and help him; but till I had seen you I could do no more."

He did not tell her, however, how he had talked to the boy; how, with a tenderness which left no doubt of his deep sympathy, but with an uncompromising honesty which—for the lad's own sake—would not disguise or detract from the great wrong which he had done, he led him to see against Whom he had most deeply sinned; and finally, kneeling beside him, with his hand in his, had prayed forgiveness for him, and pointed him to that most forgiving and tender of Friends—that loving Father whose heart is pained to all its wondrous depths to see his children sin and suffer for sin, and who only "waits to be gracious" till they turn to him. Nor how, as they rose from their knees, he had fairly taken the boy in his arms, given him that promise and so left him, humbled and with true repentance in his heart, which was manifested by his readiness to accept to the full the consequences of his deed, if must needs be.

"Till you had seen me! Leigh, you did not think that I would gainsay what you saw fit to promise?" his wife was saying almost reproachfully.

"No; but I had no right to give a promise which would involve deprivation for you without your consent; for Irene, it will be years before we can repay such a debt—his mother must not miss the part of his income which he scrupulously sent to her if she is to be spared the knowledge of his trouble; and so, for the present, it will amount practically to giving the money. It was not for me to decide, in fact it was a question if I ought to mention it to you at all."

"As if you could have kept it from me!" she said with a contented little laugh.

But she knew well what he meant; knew that the only money which they could use for such a purpose from their slender means had been laid by, almost penny by penny, for a certain object; understood fully the dashing to the ground of what hopes and plans for them both it signified. But she never hesitated.

"Would you deprive me," she said earnestly, "of this great privilege? What sort of a helpmate should I be if at such a time as this I could bid you harden your heart. Leigh, Easter is so near; and how better can we do that than by making this our Easter offering? Surely you did not doubt what my decision would be?"

"Nay," he said gladly.

"Aud I have decided," she said.—*Anna L. Hannah.*

OVERWORK.

It is not work that kills: it is worry. It is not work that breaks down the health, it is overwork. And probably more women yield to this form of prostration than men. They have not been long enough harnessed to the world's chariot wheels to have learned to shirk. They work while strength holds out, and if they hold a responsible position, they are apt to feel that they are indispensable there, and so cling to it alone instead of asking others to share it with them; or training younger persons to be ready to step into their places when the time comes for rest. One of the best lessons, healthwise, for capable men and women to learn is that there are "just as good fish in the sea as ever were caught." It may sound like an inappreciative sentiment, but it is magnifying the human race at large, though it may seem to belittle the individual. No man or woman is indispensible. The world is not made on that plan. Therefore the busiest person may pause to breathe, and so be able to live the longer and work the harder. For, though a wise Providence supplies the needs of humanity as they occur, yet the process of adjustment of new men to new places is not easy; and those who are doing important work should so order their lives that changes shall not come oftener than necessary.

But how often people forget this, and, burdening themselves with work enough for several shoulders, sink at last under the heavy load! It is but a little space of time since a noble woman gave away her life in this fashion—a sacrifice to overwork. To-day, too late, three or four people are carrying the heavy load she tried to carry alone.

As we look over the country and study various institutions, we wonder what will happen when the overworked and overworried heads fall, as they must sooner or later. People are raised up to succeed them; but what a pity to lose precious lives and experience simply because the labor was not divided sooner!

One sees the same thing in homes. The patient mother is cook, nurse, maid of-all-work, till she drops in her place. Then a housekeeper, a maid and a nursery governess are found necessary to make good the absence of the busy hands; but no hired service can fill the void in the home and the hearts.

It is economy to spend money in home, office, institution, if it will lessen the strain of head and heart, divide the labor and lessen the care.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

SPEAKING SLIGHTINGLY OF WOMEN.

When a young man habitually speaks slightingly of women, one may feel reasonably sure that a moral blight rests upon his own character. A scathing rebuke was once conveyed to a man of this class, who at a public dinner at which no ladies were present, was called upon to respond to the toast "Woman." He dwelt almost entirely upon the frailities of the sex, claiming that the best among them are little better than the worst, the chief difference being in their surroundings. At the conclusion of his speech, one of the guests arose and said "I trust the gentleman, in the application of his remarks, refers to his own mother and sister, not to ours." This young man in his low estimate of women unconsciously verified a sententious saying by the author of "Youth": "The criterion of a man's character is not his creed, religious, intellectual, or moral; it is the degree of respect he has for woman." As a contrast to the light and flippant tone in which too many young men of the present day speak of the other sex, is the noble tribute from an eminent clergyman, who says "I am more grateful to God for the sense that came to me through my mother and sisters of the substantial integrity, purity and nobility of womanhood than for almost anything else in this world."

Impoverished Blood causes that tired feeling. Hood's Sarsaparilla purifies, enriches and vitalizes the blood, giving new life and increased vigor and vitality.

Hood's Pills are easy to take, easy to operate. Cure indigestion, billiousness, headache.

DON'T READ TOO MUCH.

It was a saying of Hobbes that if he had read as much as other men, he would doubtless have shared their ignorance. The majority of people who read at all, read too much, and think too little, falling into the error to which Schopenhauer alludes, when he says that the safest way of having no thoughts of our own, is io take up a book every moment we have nothing to do. We often notice people when traveling through the most beauttful scenery, reading horrid garbage of so-called literature instead of a page from God's beautiful green book of nature.—*The Quiver.*

Do you wear impermeable and tight-fitting hats that that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

The U. S. Gov't Reports show Royal Baking Powder superior to all others.

Our Young People.

THE CHILD'S CRY.

I thought myself indeed secure,
So fast the door, so firm the lock;
But, lo! he toddling comes to lure
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous baby knocking and
"Please let me in—it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And opening wide the door, I took
My laughing darling in my arms.

"Who knows but in eternity
I, like a truant child, shall wait
The glories of a life to be,
Beyond the heavenly Father's gate?

And will that heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"'Tis I, O Father! only I!"

—*Eugene Field.*

SAVED BY A THIEF.

BY DAVID KERR.

"Who is that queer old fellow over the way there, Herr Wirth?" (Mr. Landlord) "He looks as if he would make a good picture, if any one were to paint him."

So spoke an English tourist to the landlord of a tiny Tyrolese inn, in the ivy-clad porch of which they were standing side by side, looking up and down the one long, straggling street of the quaint little mountain village.

"You are quite right, sir. That is just what all the artist gentlemen say who come down from the big towns up north, later on in the summer; and old Gottfried has been painted by many a one of them, sure enough."

But, with all this outward queerness, there was something in the old peasant's appearance which would have drawn any man to him at first sight. His clear gray eye had a pleasant, neighborly twinkle in it which showed how ready he was to do a kindness to any one that came in his way; there was a hearty briskness in all his movements, old as he was, which many a younger man might have envied; and his weather beaten face wore a smile of quiet contentment which lighted it up like sunshine playing over a ruined tower, and fully bore out his fine old German name of "Gottfried" (Peace of God.)

"What did you say his name was?" asked the visitor.

"Well, his real name is Gottfried Scheller, but we always call him 'All-for-the-Best.'"

"Rather a curious name for a man," said the tourist, smiling.

"Isn't it? but it's a very good one for him; for, whenever anything goes wrong with him instead of grumbling and growling as any other man would, he just says, quietly, 'Well, it's all for the best.'"

"Well, he certainly seems to deserve his name," said the stranger, as well as he could speak for laughing. "He must be a good fellow; I should like to have a talk with him."

"Well, that's easily managed," said the landlord. "Didn't you say you had a letter to send on to Kaisersheim? If you have, he will carry it for you as far as Willisau, which is the nearest post-office; for here we have no regular post-man at all, and what few letters we have always go by Gottfried. Shall I call him for you? Hey, Father Gottfried!"

"Good evening, neighbor," answered the old man's cheery voice; as he came briskly across the street toward them. "Is there anything that I can do for you?"

"I want this letter taken to Willisau," said the traveler, "and our good friend here tells me that you will kind enough to do it."

He held it out as he spoke, and a silver florin along with it; but the old man sturdily shook his head.

"Bad plan, master, to pay before you've got your money's worth. I'll take your letter and welcome; but as for your money, it will be time enough to pay for the job after I've done it."

The traveller, not a little interested, began to talk with his new acquaintance, whom he found to be just such a bright, cheery, hearty old fellow as he had expected, with plenty of wit and shrewdness under all his good nature, and he felt quite sorry when old "All-for-the-Best," looking up at the sinking sun, broke off their chat suddenly by saying that it was time for him to go and get ready to start, if he meant to reach Willisau in time to catch the early post next morning.

But just as the old hero was setting off, a deep voice said behind him:

"Are you bound for Willisa, Daddy 'All-for-the-Best?' If you are, we can travel together, for I am going there, too, with this load of fruit."

This proposal was not altogether to Gottfried's liking, for the speaker (who was trudging along, pikestaff in hand, behind a laden donkey) was a forward swaggering young fellow, much too fond (like many silly lads) of ruhning needlessly into danger for the mere boast of it—a thing naturally displeasing to the brave old man, who was as modest as he was bold. But Gottfried Scheller was not the man to refuse any request just because it did not happen to be quite to his own taste; and a few moments later the two men were tramping away, side by side.

It really seemed, however, as if this self-invited comrade had brought poor Gottfried ill luck; for, often as he made this journey, he had never yet found it such hard work. At one place, in a narrow cleft between two huge cliffs, they found their path completely blocked by a vast mound of fallen stones and rubbish, over which they had to drag themselves and their four-footed companion in utter darkness, as best they might. A little further on they came to a spot where the single pine tree that bridged a perilous chasm (through the depths of which roared a foaming torrent) had fallen in or been swept away, and they were forced to go more than a mile round, ere they could find a place to cross.

All this delayed them so much that the sun had already risen when they came to the most dangerous part of their whole journey—a narrow, gloomy pass, in which so many people had been lost that it fully deserved its grim name of "Todten-Kluft," or Dead Men's Gully. The path, or rather ledge, barely wide enough for one man at a time—ran along the brink of a frightful precipice, and above it was a steep slope, down which a whirlwind of snow, loosened rocks, uptorn trees, and huge blocks of ice, might come rushing at any moment.

Gladly would they have got through this fearful gorge as fast as possible, but even if they could have moved quickly along that narrow, slipyery ledge, their heavily-burdened beast could not, and the time seemed endless ere the widening in the path told them that they were almost at the end of the terrible passage, during the whole of which they had seen no living thing, save a gaunt, wolfish-looking dog that was prowling hungrily along the slope above them.

Young Kaspar, thinking himself now in safety, halted to tighten the cords of his donkey's load, and Gottfried stooped down to adjust the loosened fastenings of his heavy mountain shoes. But as he did so, the handkerchief in which he had tied up his scanty stock of provisions fell out of his pocket, and quick as thought, the half-starved dog overhead (which had already scented the food) pounced down upon the precious package and was off with it like a shot!

Poor Gottfreid rushed headlong in pursuit while Kaspar, laughing till his sides ached, shouted after him:

"Never mind, Father Gottfreid! 'it's all for the best,' you know!"

Hardly were the words spoken, when a strange rustling, whispering sound, which had begun to make itself heard far up the mountain side above them, deepened all at once into a noise like the pattering of heavy rain upon dead leaves, and then swelled suddenly into a deep, hoarse roar, and Gottfreid Sheller—startled by a sound which he knew only too well—looked back just in time to see a mighty wave of snow, ice blocks, and falling masses of rock, come thundering down across the very spot where his ill-fated comrade stood, and where he himself had been standing but a few moments before! The thievish dog had unconsciously saved his life, and his seeming mishap had indeed been "for the best," after all!—*Little Folks.*

ANY ONE run down, or emaciated from any cause whatever, will be helped at once by the use of

Scott's Emulsion

of Cod-liver Oil and Hypophosphites. It possesses in a peculiar sense flesh-making, strength-giving elements. There are plenty of cases where persons have gained a pound a day by taking an ounce of Scott's Emulsion.

50c. and $1 at all druggists.

WOMAN AS A HOSTESS.

Whatever the æsthetic or sensuous attractions, the ultimate fact is that when people assemble socially they meet to talk. In popular definition "sociable" means "conversation," and "unsocial" means "silence." The success of any social gathering will be largely decided by the prevailing spirit of the conversation. And in this, more than in any other feature of the occasion, the personality of the hostess should appear No matter how many gifted conversationalists there may be present, she should not permit an outsider to create the atmosphere of her house. Even the most diffident woman, who glides unobtrusively through a throng elsewhere should courageously assert itself when the responsibility of entertaining rests upon her. In her admirable fearlessness she may recall the terse self-announcement of Rob Roy, "My foot is on my native heath, and my name is MacGregor."—*Agnes H. Morton.*

TO WOMEN WAGE-WORKERS.

It was Jean Ingelow who said that when a woman demanded for "rights" she surrendered her privileges. In these days when women are entering so generally in commercial life it is a difficult but necessary thing for them to so deport themselves that those who are associated with them will not forget for a moment that they are women. An exchange tells this story to point its moral:

The young girl, who occupies a minor position in the clerical department of a large railroad company, declared one day in a passionate tone: "I'd give anything in the world if I were out of X. Y. & Z. offices!"

"Why?" asked her friend, knowing that the position was fully as good as she could expect to hold.

"Because I've started out wrong, and I can't get right. I thought when I began I could be on friendly, social terms with the men in the office, and have a nice, easy time with them as we worked together day by day. But, O! it hasn't turned out as I thought it would at all! They treat me in a familiar, slap-you-on-the-back kind of way that humiliates me constantly.

"When I come in the morning they say, 'Jennie, what have you got that thing around your neck for?' or they ask if I didn't forget some of my hairpins; and when I try to resent it they only laugh at me. I am fairly degraded in my own eyes, and I can't help it, because I've started out wrong."

There is a lesson here for the vast army of girls and young women who are privileged, under our liberal social requirements, to go out into the world and earn their own living. It is hard for a girl who has lived a free and unconstrained life at home, entertaining her male friends, usually in her mother's presence, and always with her sanction, to realize that the same unstudied atmosphere should not prevail in a public office. She does not take into account that she has not the accustomed background of home and parents to countenance her innocent gavety. The proverbial inch is given and the ell taken, and often when it is too late she finds that the charmed circle of womanly sanctity, which is every girl's birthright, is trodden down and obliterated. Her name is bandied from one pair of masculine lips to another, her action openly commented on, the details of her dress discussed. She finds herself treated as a sort of anomolous creature, not a man, and not commanding the respect and deference due a woman. It is monstrous and humiliating, and once allowed, is nearly irremediable.

Girls, earn your independence, if you must or will; go as wage-earners into the office or the shop; but carry with you that sweet, womanly reserve which is at once your charm and your safeguard.

The Coffee Habit

is difficult to throw off, especially if one's epicurean taste leads to the use of the Gail Borden Eagle Brand Condensed Milk in this popular beverage. Its superiority to cream is admitted. Rich flavor and uniform consistency.

The World's Fair Tests showed no baking powder so pure or so great in leavening power as the Royal.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
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Ministers and Churches

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian church in the U. S. A. will meet in the First Presbyterian church, Saratoga Springs, N. Y., Thursday, May 21st, 1896, at 11 o'clock a. m., and will be opened with a sermon by the Moderator of the last Assembly, Rev. Robert Russell Booth, D. D., LL.D. The undersigned constituting the Committee on Commissions will be in the lecture room of the above named church at 8 a. m. on the day of meeting, to receive the commissions of Commissioners.—*Wm. Henry Roberts, S. C.; Wm. Eves Moore, Per. Clerk.*

Entertainment.—All correspondence with reference to the entertainment of delegates should be addressed to the Rev. J. N. Crocker, D. D., Saratoga Springs, N. Y.

Other Assembly Business.—Reduced rates of fare on the railroads for commissioners and other persons in attendance have been secured. All correspondence relating to railroad rates or other business of the General Assembly, and all papers, overtures, memorials, etc., should be addressed to the Stated Clerk, Rev. W. H. Roberts, D. D., 1334 Chestnut street, Philadelphia, Pa.

ST. LOUIS AND VICINITY.

Twenty new members have been added to the Glasgow Auenue church, as the result of the revival service just ended there.

The birthday of Dr. Brookes was most pleasantly celebrated by the ladies of the church in a luncheon, last Thursday.

A "Deestrick Skule" entertainment by the Baden Presbyterian Sunday-school will be held at 7915 N. Broadway, April 17th. The proceeds are for the school's needs. Adults, 25c., children, 15c.

The First German church has unanimously called the Rev. C. F. Waldecker of Bethany, Oregon, as its pastor. The call is accepted and Mr. Waldecker expects to begin his work among them on the second Sabbath of April.

Rev. H. F. Williams, pastor of the church of the Covenant, who has been spending ten days in Minnesota visiting friends and taking a needed rest, has returned, and occupied his pulpit last Sabbath. There was a large audience and a specially deep interest at the morning service.

Those interested in the consideration of Presbyterian possibilities in Tyler Place met Tuesday evening, by invitation of W. H. Herrick, Albert Wenzlick, C. H. Hoke and Thos. Lowery. They are hoping for a Sunday-school and church in that neighborhood.

The Young Men's Club of the First church had one of their interesting monthly gatherings in the beautiful church parlors Tuesday evening. The essayist of the evening was Mr. F. H. Bacon. His theme was "Capital Punishment." There were the usual attractive musical and gustatory features.

Dr. Niccolls lectured on Egypt before a large audience at Memorial Hall, the evening of the 27th. He told in a most interesting manner of his travels in the land of the Pharoahs. The lecture was beautifully illustrated by large stereopticon pictures. The proceeds went to the Pastor's Aid Society to be given by them to the Board of Ministerial Relief.

The Belfast Witness (in Ould Ireland) has evidently been interested in a study of the MID-CONTINENT's Presbyterian map of St. Louis, lately given in our columns in connection with the City Church Extension scheme. It makes a very gratifying mention of the number of churches and mission enterprises now in operation. We trust our church work in this city will so continue to grow as to give yet further cause of sympathetic pleasure to our brethren of like faith in Great Britain.

THE KIRKWOOD MISSIONARY GATHERING.—The missionary page had to be "on the press" before this most successful gathering was held. A summary of events is now given, doubtless to be supplemented by the ladies in our next "missionary page." Fully 400 ladies were present at this, the annual meeting of the St. Louis Presbyterial Missionary Society. The meeting was opened by Mrs. G. D. McCulloch, with devotional exercises. Mrs. A. C. Evans delivered the welcome address, which was responded to by Mrs. R. O. Ferguson. Addresses were also delivered by Mrs. H. W. Prentis, Rev. E. D. Walker, Rev. S. L. Ward, of Teheran, Persia, and Mrs. John A. Devore of Sitka, Alaska. The officers elected for the ensuing year are Mrs. H. Magill, President; Mrs. Green, Mrs. Mott and Mrs. Weber, Vice-Presidents; Mrs. Lucretia Brown, Secretary; Mrs. Robert Rankin, Home Treasurer, and Mrs. T. L. McGrath, Foreign Treasurer. It was occasion long to be remembered with pleasure by those present. The Kirkwood ladies proved themselves hostesses *par excellance.* One city lady said she wanted to move out to Kirkwood "to live," so charmed was she.

MISSOURI.

FAIRFAX.—Rev. John C. Gilkerson is welcomed to Missouri. He has received and accepted a call to this church. His former charge was Milo, Ia., where he labored successfully for three and a-half years.

ILLINOIS.

CARMI.—This church has hung a 1300 pound bell, which sends forth no uncertain sound. The year is closing with promise. The pastor's Bible class, which meets every Wednesday at 3 p. m., is completing a study of the books of the O. T., the canon and the versions. A few weeks ago a special offering was made for the Board of Ministerial Relief amounting to $90. The free lecture course given in the church this winter, is affording instruction and delight to the people of the community. Special meetings began Tuesday evening, March 24th, conducted by the pastor.

WHITE HALL.—The church here so long without a pastor have secured a most valuable man in the Rev. Mr. Cooper. His few months' work has shown good results and much encouragement is felt. They have a good building and a most excellent people, and should be in the front rank of every good enterprise. The town has no saloons and the moral sentiment is generally good, but much infidelity is to be met and combatted.—*J. I. M.*

TAYLORVILLE.—The church at this place has made very satisfactory progress under the pastoral care of Rev. Henry M. Love, a very promising young preacher. On last Monday Evening, March 23rd, revival meetings were begun under the direction of Evangelist Walker, who at other places has been so greatly blessed in his testimony. The meetings are very promising, beginning with large audiences from the very start.—*J. I. M.*

CARROLLTON.—The church at this place was recently visited by Mr. Vredenburgh of Springfield Ill., who conducted a short series of meetings, which there was with interest manifested among the unsaved believers were much edified and the Word was honored and great good thereby was done. Mr. Vredenburgh has recently entered the Evangelistic field and being a man of consecrated spirit and ample pecuniary means he offers his service to the churches without compensation. No doubt a career of great usefulness and blessing awaits him.—*J. I. M.*

CHICAGO LETTER.—Three important Chicago churches, recently vacant, now have pastors chosen. The Rev. Dr. A. W. Ringland of Toledo, Ohio, is called to South Evanston and will soon enter on his new wotk. Dr. Ringland is a graduate of Center College and McCormick Seminary. He has had large, varied and successful experiences. As a man of affairs he is notable, being on the Board of Ditectors in two theological seminaries and one college.

The Lake View church has called Dr. C. S. Wissner of Philadelphia, and the newly organized Kenwood church has, it is reported, called the Rev. F. B. Vrooman who has recently been engaged in the work of the Civic Federation. Mr. Vrooman is spoken of as a specialist in sociology. He has been supplying Kenwood for some weeks. That he takes a "broad" view of the redemptive scheme is evinced by his sermon of last Sunday morning on "The Providence of the Greater Church," in which he said: "Nothing is more plainly taught than that the divine mantle of redemption is to be spread over all time and over all space. All institutions and activities for the purposes of human welfare belong to the Christian church and the church is in duty and honor bound to interfere in their direction."

The "Militant church" an independent organization, under the direction of the Rev. Dr. John Rusk, a member of Chicago Presbytery, is very much before the public now in view of the invitation extended by the pastor to Col. Ingersoll, to speak to the congregation some Sunday morning and to give his views as to what the church ought to do for the people! The invitation has been accepted and the 12th of April has been fixed as the date. Naturally this has started a great deal of adverse criticism.

The 41st church under the pastorate of Dr. Howard Agnew Johnston and the ninth church with the Rev. Charles Morse are the most notable in the city for the number of accessions. In a pastorate of a little over two years Dr. Johnston has received over 200 on confession and mail, over 560 have been added. In the ninth church 100 were received last year in confession and it is probable that the same number will be reported this year.

The Austin church has recently completed and inaugurated their new edifice, which was begun nearly three years ago and has been occupied in a partly compelled condition for over a year. Austin is a residence suburb adjoining the city. This church has made an acceptance record for the past two years. The success is largely, if not wholly, due to the impetus that was given through the work of the Men's Club, which demonstrated that a varied evening service, adopted to the on needs of the "unreached half," can be made a success. It is the purpose to extend the Instutional operations of the church, which already has a kindergarten, boys' and girls' brigades, so that it will utilize the usual appliances of the Y. M. C. A. as, Reading Room, Library and Gymnasium.

Being in a residence section there is not very much necessity for charitable work, but the proportion of non-church-goers is fully as great as elsewhere. The funds for the completion of the building and its furnishing for these departments of work have been subscribed. Twelve and thousand dollars was the balance required and every cent and a surplus was secured on the Inauguration day.

A Grand Rally of our Presbyterian Young People was held at the 8th church last Friday. The program was arranged in the interest of Foreign Missions about twenty pastors took part and still the meeting was closed at 9 p. m. It is nearly two years since such a rally was held. We need more of them.—*John Clark Hill.*

OHIO.

TOLEDO.—The Collingwood Ave. church will probably be left pastorless—Rev. A. W. Ringland having occepted the call of South Evanston church, near Chicago. Subject to the action of Presbytery he will assume his work early in April. Toledo and Maumee Presbytery thereby loses a strong preacher and wise counsellor. Evanston and Illinois gains one.

Arrangements have been made for the coming to Toledo of Rev. B. Fay Mills early in May. It is said Mr. Mills has abandoned for the present the old lines of revival work, and is preaching a new application of the old Gospel. His aim is said to be to evangelize the church and let the church rise to the duty of evangelizing the world. His one theme is "The kingdom of heaven on earth."

CINCINNATI.—The Mt. Auburn church Rev. H. M. Curtis, D. D., has been carrying a debt of $22,000 for some years, since thg erection of their new sanctuary and the new building for Clifford chnpel. On a recent Sabbath this was swept away. Mr. Matthew Addy agreeing to pay one-half the amount or $11,000 if the balance was made up by the rest of the congregation. This was done, and the church is now free of debt, so that it will be dedicated soon, this having been delayed, although it has been occupied for five years. The church is to be congratulated over this happy result.

KENTUCKY.

DANVILLE.—Dr. Yerkes, so long connected with the theological seminary here, died on Saturday the 28th inst.

IOWA

ROSSVILLE.—There has recently been quite a waking up in this congregation, by a series of Union meetings, in which the Baptist brethren and the Presbyterians united. As a partial result there have already been 20 added to the Presbyterian church by profession of faith, with good prospects of a number of more to follow.

ACKLEY.—At a recent communion there were sixteen added by profession of faith. The interest is very deep, and there was a larger number partook of the communion on this occasion, than at any previous period of the church history. Rev. Geo. Barhart, D. D., their pastor now for nearly twenty-five years, is very greatly encouraged. His pastorate is now the longest one existing in the state. Rev. Dr. Marshall of Marion, stood for a number of years at the head of this list, but he was called home to his reward only a few weeks since. Rev. J. C. McClintock came next. His relations were severed with the Burlington church at the end of the twenty-fifth year, that he might answer the call of the First church of Sioux City. Rev. Dr. J. B. Stuart, at Fort Madison, comes next on the list, I believe. In the meetings preceeding the communion at Ackley, recently, Rev. Samuel Callen, pastor of the Dysart church, rendered very efficient service.

CEDAR FALLS.—Our church has already received about thirty on profession of faith, as a result of the series of meetings recently held under the leadership of Evangelist Williams, in which all the churches of the town were united. The good work still goes on with much encouragement.—*T. S. Bailey.*

NEW LONDON.—Special meetings were begun in this church on the 8th of March under the Evangelist, Rev. Geo. W. Bean. The attendance seldom failed to exceed the total membership of the church and often was double the church enrollment. The afternoon meetings were devoted to the Bible teaching on "Baptism with the Holy Spirit." It has been made plain that spiritual power for service and testimony is for Christians to-day, as surely as for the early disciples. Unsaved ones have been awakened, shown the way of salvation.

OKLAHOMA.

TECUMSEH.—In a recent issue of THE MID-CONTINENT it was stated by a correspondent that I and other of the brethren of Oklahoma Presbytery were not now in the work. I wish to say that I am filling regular appoint ments in Tecumseh and vicinity, and this not of my own seeking but by request of the people.—*Wm. Meyer.*

EDMOND.—At a recent meeting of the Presbytery of Oklahoma at Edmond, O. T., the pastoral relation between Rev. B. H. Fields and the Edmond church, was dissolved and Bro. Fields was dismissed to the Presbytery of Ebenezer. Fitting testimonials setting forth their high appreciation of the faithful service of Rev. B. H. Fields during his years of labor within its bounds were placed on record.

PENNSYLVANIA.

PITTSBURG, THE SEMINARY.—Rev. James S. Dennis, D. D., of New York on March 18th finished his course of six lectures at the Western Theological Siminary. These were the Elliott Lectureship Fund Lectures for 1896. The general theme was: "Christian Missions and Social Progres". In the forth lecture, "Christianity the Social Hope of the Nations", Dr. Dennis referred at some length to the dangerous principles underlying the so-called "Parliament of Religions" and the present outgrowth of them; namely; one of the foremost Presbyterian ministers, holding "parliament-of-religions" principles, going to India to present the claims of Christianity. Anyone who approaches the heathen in that way no doubt pleases the heathen, but they are so far from being truly led to Christ that they entertain hopes of leading the Christian to accept their heathen beliefs. Dr. Dennis is a member of the American Presbyterian Mission at Beirut, Syria, and he spoke from the experienced missionary's standpoint. The lectures were all of absorbing interest and were attended by many of the ministers of this region as well as by the students of the Semlnary. Dr. Dennis announces that a volume based on these lectures will be issued in the autumn.

AVALON CHURCH.—Rev. Matthew Rutherford of the Avalon Presbyterian church, Presbytery of Allegheny has been called to the Third church of Washington, Pa. He has signified his acceptance. The Third church of Washington has been vacant since last October when Rev. W. T. L. Kieffer, removed to Milton, Pa.

PRESBYTERY.—A special meeting of the Pittsburg Presbytery has been called for March 23rd to dismiss Rev. John H. Sutherland, D. D., to the Presbytery of Iowa, in order that he may accept a call to the First church of Burlington. Rev. Cyrus B. Hatch of the Central church, McKeesport, Penn., has resigned his charge. Mr. Hatch intends to devote a year to the recovery of his health before entering upon active work again. Rev. Frank A. Kerns of Moon Run, Pa., has accepted a call to Gallipolis, O., Mr. Kerns has been chairman of the committee on vacant pulpits for the Presbytery of Pittsburg.

NOTES.—Rev. Dr. Parry, lately of Frankfort, Ind., has begun his work at the Wilkinsburg church to which he has been called. Rev. L. M. Lewis of the Central church Cannonsburg, has been called to the Sinking Valley and Lower Spruce Creek churches of the Huntington Presbytery. The beautiful and costly stone Presbyterian churches have been dedicated during the present month in western Penn., the First church of Uniontown and the Clarion church. During the past six months Rev. R. S. Holmes, D. D., of the Shadyside church has been the very efficient moderator of the Pittsburg Presbytery.—*Henry A. Grubbs.*

CHANGE OF ADDRESS.

Rev. W. H. Roberts from Romney, Ind., to Earl Park, same State.

Rev. R. A. McKinley, D. D., from Steubenville, O., to Clearfield, Pa.

Rev. J. C. Gilkerson from Milo, Ia., to Fairfax, Mo.

PRESBYTERIAL MEETINGS.

DUBUQUE will meet in Manchester, Iowa, April 21st, at 7.30 p. m.—*W. O. Ruston, S. C.*

BOULDER meets at Longmont, Colo., Tuesday April 21, 1896, at 7:30 p. m. Women's Missionary Societies meet at same place April 22nd and 23rd.—*John G. Reid, Ph. D., S. C.*

NIOARARA will meet at Emerson, Neb., April 15th, 7:30 p. m.—*Wm. E. Kimball, S. C.*

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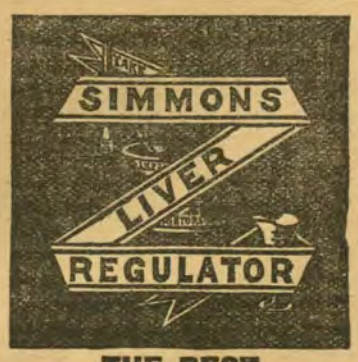

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PRESBYTERIAL MEETINGS.

SPRINGFIELD.—Mason City, Ill., April 14, at 7:30 P. M The Woman's Home and Foreign Missionary Societies at same time and place.—*Thos. P. Logan, S. C.*

CAIRO.—Carmi, Ill., April 14th, at 7:30 P. M. The Presbyterial Institute will meet on the 13th, at 7:30 P. M., in the same place and continue over the next day.—*B. C. Swan, S. C.*

NEOSHO.—Neodeska, Kans. April 7th at 7:30 P. M.—*Lewis I. Drake, S. C.*

ARIZONA.—Peoria, Mancopa, Co., April 3rd, 7:30 P. M. Will be opened with a sermon by Rev. T. C. Moffett of Flagstaff. A full report and list of all Standing Committees and list of all the officers of each church and C. E. Society is expected.—*I. T. Whittmore, S. C.*

EMPORIA. Oak street church, Wichita, Kan.—April 14th, at 7:30 p. m. Those desiring entertainment, will please address Rev. S. H. Fazell, Wichita, Kan.—*S. B. Fleming, S. C.*

LARNED, Hutchinson, April 7th, at 7:30 p. m. Statistical reports and Sessional records required from each church. The Home Mission Committee will meet Tuesday afternoon at 2 o'clock.—*A. F. Irwin, S. C.*

STOCKTON Presbytery, Fresno, 7:30 p. m.—*M. D. A. Steen, S. C.*

SCHUYLER Presbytery will hold its next stated meeting in the Presbyterian church of Carthage, Ill., April 14th, 1896, at 7:30 p. m.—*John G. Rankin, S. C.*

KANSAS CITY Presbytery will meet in Butler, Mo., on Tuesday, April 14th, 1896, at 7:30 p. m.—*John H. Miller, S. C.*

SEQUOYAH.—Will meet at Muskagee, April 7th, at 7:30 p. m.—*M. F. Williams, S.*

PUEBLO.—Will meet in Trinidad, Colo., April 14th, 1896, at 7:30 p. m —*T. C. Kirkwood, S. C.*

NEBRASKA CITY.—Will meet on April 7th, at 7:30 p. m.: the Woman's Missionary Society on March 31st, and the Young People's Presbyterial Society on April 9th and 11th. All in the Second Presbyterian church of Lincoln.—*Silas Cooke, S. C.*

TOPEKA Presbytery will meet in Lawrence, Kan., at 7:30 p. m. on Tuesday, April 14th. —*W. N. Page, S. C.*

FT. WAYNE Presbytery will meet in Elkhart, Ind., April 20th, 7:30 p. m.

CORNING Presbytery will meet in Clairinda, Iowa, Tuesday, April 21st, 1896 at 7:30 a. m.—*J. F. Hinkhouse, S. C.*

MUNCIE meets Tuesday, April 14th, 7:30 o'clock p. m. at Nobbsville, Ind Session records will be callee for. The Woman's Missionary Society iwil meet at the same time and place.—*C. S. Little, S. C.*

WHITE RIVER will meet in Little Rock, Ark., the second Wednesday in April, 7:30 p. m. The Woman's Missionary Society will meet the second Thursday in April at 10 a. m.—*F. C. S., S. C.*

OSBORNE Presbytery will meet at Oakley, Kan., on Thursday April 9th, 1896, at 7:30 p. m.—*Theo. Bracken, S. C.*

DES MOINES will meet in Indianola, Ia., April 21st, at 7:30 p. m. The Woman's Presbyterial Missionary Society same time and place.—*W. C. Atwood S. C.*

PEORIA will meet in Bethel church, Peoria, Ill., on Tuesday April 14th at 7:30 p. m.—*I. A. Cornelison, S. C.*

PALMYRA Presbytery will meet in Hannibal, Mo., Tuesday, April 14, at 7:30 p. m., Women's Presbyterial Society at 10 a. m. Wednesday. Young Peoples Presbyterial Union, Thursday at 7:30 p. m.—*W. H. Bradley, S. C.*

MATTOON.—Will meet at Tuscola, Ill., Tues., April 14, at 7:30 p. m.—*J. A. Piper, S. C.*

IOWA CITY meets in Brooklyn, Iowa, April 14th, 1896, at 10 o'clock a. m, The Ladies Missionary Societies will meet at the same time and place.—*G. B. Smith, S. C.*

WILLIAMETTE.—Eugene, April 14, 7:30 p. m.—*E. J. Thompson, S. C.*

CHICAGO.—Will meet in the First church of Evanston, April 6, 12:30 a. m.—*J. Frothingham, S. C.*

FORT DODGE.—Will hold its stated Spring Meeting in Glidden, Iowa, at 7:30 p. m., Tuesday, April 14th.—*R. A. Flickinger, S. C.*

HIGHLAND.—Will meet in Horton, Kansas, on Tuesday, April 14th, at 7:30 o'clock p. m.—*Geo. Hageman, S. C.*

TRINITY will hold its stated meeting at the Second Presbyterian church in Dallas, April 7th, 7.45 p. m.—*John B. Smith, S. C.*

OMAHA.—The Woman's Missionary Society of Omaha Presbytery will meet in the Presbyterian church of Fremont, Thursday, April 2nd, at 9.30 a. m.—*Mrs. Emily Hood, Rec Sec.*

CIMARRON meets at Ardmora, Chickasaw nation. Ind. Ter., Tuesday, April 14, 1896, at 7:30 p. m. The Presbyterial Ladies Missionary Society meets at the same place on Wednesday morning, April 15, at 9 o'clock. —*E. Hamilton, S. C.*

OZARK Presbytery will meet in 1st church Carthage, April 21st at 7:30 p. m. Congregational narratives to be sent at once to the Rev. E. E. Stringfield, Springfield, Mo.—*R. W. Ely, S. C.*

SOUTH DAKOTA. At Canton, April 14th at 7:30 p. m. The Woman's Pres, Miss. Soc., April 15.—*T. B. Boughton, S. C.*

IOWA. At Mediapolis, Iowa. April 14th at 7:30 p. m. The Presbyterian Union of C. E. to meet same place April 13th, 7:30 p. m. also. The Ladies Pres. H. and F. Miss. Societies will hold annual session there April 15th, at 7:30 a. m.—*J. K. Alexander, S. C.*

Indianapolis Presbytery will meet in the Memorial church, Indianapolis, April 21, 1896, at 7:30 p. m.—*Leon P. Marshall, S. C.*

SANTA FE will meet in Raton, N. M., on Tuesday. April 14, 1896, at 7:30 p. m.—*S. W. Curtis, S. C.*

SIOUX CITY will meet at Battle Creek, Iowa, Tuesday, April 28, 1896, at 7:30 p. m. —*Harvey Hostitler, S. C.*

BLOOMINGTON will meet in the First church of Bloomington, Ill., April 21, '96, at 7.30 p. m.—*W. A. Hunter, S. C.*

ROCK RIVER will meet at Geneseo, April 14, at 7:30 p. m. The Ladies' Presbyterial Missionary Society will meet at the same place April 15.—*E. C. Sickels, S. C.*

HASTINGS will meet at Nelson, Nebraska, April 28, at 7:30 p. m. Churches are notified to send their Sessional records to be examined and their assessments as required by the standing rule of Presbytery.—*W. M. Porter, S. C.*

OKLAHOMA will meet at Ponca City, O. T., April 21st, 1896, at 7:30 p. m.—*S. C. Townsend, S. C.*

PLATTE Presbytery meets at Stanberry, Mo., Tuesday April 21st, at 7:30 p. m.—*Walter H. Clark, S. C.*

N. TEXAS will meet in the 1st. church Gainesville, April 16th, 7:30 p. m.—*Jas. Anderson, S. C.*

KEARNEY will meet April 14th, 1896, at 7:30 o'clock in the First Presbyterian church, Kearney, Neb. Woman's Presbyterial Society same place and date.—*Thos. C. Clark, S. C.*

NEW YORK will meet in the Presbyterian building, 156 5th ave., on Monday, April 13th, at 10 a. m.—*Geo. W. F. Birch, S. C.*

OMAHA.—Will be held at Knox church, Omaha, April 21st, 1896, 7:30 p. m.—*J. D. Kern, S. C.*

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Obituaries.

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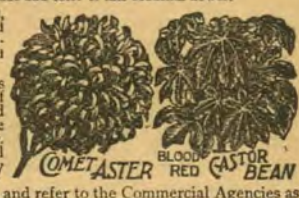

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THE BOOKS NOTICED IN THESE COLUMNS CAN BE HAD FOR THE PRICES ANNEXED, BY ADDRESSING THE MID CONTINENT, 1516 LOCUST ST. ST. LOUIS.

MAGAZINES AND PAMPHLETS.

We have received with pleasure the '95-96 catalogue of the Omaha Theological Seminary, full of interesting imfirmation of that growing institution.

The *Westminister Review* is full of light and heavy meat, in excellent proportion. "The church of England and Christian Reunion" is a leading topic of the last number.

From the Chicago Colportage Institute (Bible Institute) have come two excellent little "*Select Poems*," and "*Temperance*", both full of good helpful reading in verse and prose.

A copy of *The American Woman's Magazine* has been received. It is an excellent publication. We note with pleasure a Washington letter in it, from our own gifted Washington correspondent, Mrs. M. M. North.

The *Charities Review* contains a wealth of good things for all interested in the science of true charity. Mrs. Isabel C. Barrows, has a number of striking papers in the last issue. Charles R. Henderson of the Chicago University is a contributor.

In the last *Nineteenth Century* "An Army without Leaders", "Chartered Companies", "In praise of the Boers", "Recent Science", "Lord Leighton and his Art" were a few of the many notable features. Leonard Scott, Pub. Co., 231 Broadway, N. Y.

"*Preaching to the Masses*" is the title of an excellent pamphlet issued by H. S. Hastings, Boston. One of the well-known "Anti-Infidel Library" series. This was an address delivered before the Methodist ministers. From the same author has come "*The Moral Aspects of the Higher Criticism*".

Louisa M. Alcott reveal herself in a most interesting way in a number of letters (written to five little girls) which appear in the April *Ladies' Home Journal*. These letters were written during the busiest period of Miss Alcott's life, and present a pen picture of the author drawn by her own master hand. In these she talks with singular frankness of herself, her work, her aims, her home, her spiritual belief, and of the influence that directed her to literature. She never saw any of her five correspondents, but their youthful frankness, intense interest in all writings, and their love for the author and for the characters of her creatures, impelled her to turn aside from her work and cares to find diversion in chats with such eagerly enthusiastic, admiring and sympathetic friends. Miss Alcott's first letter is dated 1872, and the others were written at intervals up to within a short time of her death.

The *Missionary Review of the World* for April opens with an article by the Editor-in-Chief, Dr. Arthur T. Pierson, containing "Gems Gathered from the Liverpool Convention" of Student Volunteers, and is followed by a most excellent and interesting paper, entitled "Nine Centuries of Buddhim," by F. B. Shawe, of Ladak, Tibet. This is the first of a series of articles on the subject, and is accompanied by several good illustrations. In this article Mr. Shawe treats of the religion of the Lamas, as it is revealed in their books and in their lives, giving us the results of a long study of the subject in their midst. In this same issue of the *Review*, Dr. Jacob Chamberlain writes on "A Change of Front in India"; Mr. Alexander, secretary of the British Opium Commission, on the "Present Position of the Anti-opium Agitation," and Rev. James M. Gray on the meaning of "The Armenian Atrocities." Every page of the *Review* well repays perusal; it is undenominational, accurate, and world-wide in its scope.

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A Spring Trip South.

On April 7 and 21, and May 5, tickets will be sold from principal cities, towns and villages of the north, to all points on the Louisville & Nashville Railroad in Tennessee, Alabama, Mississippi, Florida and a portion of Kentucky, at one single fare for the round trip. Tickets will be good to return within twenty-one days, on payment of $2 to agent at destination, and will allow stop-over at any point on the south bound trip. Ask your ticket agent about it, and if he cannot sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. B. Horner, D. P. A., St. Louis, Mo.

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Moralities.

A WRECKED LIFE.

Behold at manhood's massive portal standing
A noble youth, with earnest, eager face,
Who knocks with quick, insistent touch demanding
An entrance to the place.

We see him enter, all his pulses leaping
To join the stirring strife for power and place,
Ambition, pride the spurs, while Caution sleeping
Deserts him in the race.

Hope beckons from afar, a radiant brightness
The untried future gilds his bounding heart
Leaps to its fate, no ballast to its lightness
Till pain has done its part.

Alas! Temptation subtle and ensnaring
With luring wile at every corner set,
Her victim lulled with wine and song despairing
Awakes within her net.

How should he know the wine-cup simply tasted
Through custom friendship, would on fire set
The evil spark within, till life all wasted
He drinks to drown regret?

Where now those roseate visions of the morning?
The darkling sky with clouds of vain regret
If shadowed o'er—no hint of Hope's adorning
That sun of life has set!

Must greed of gain destroy our fairest flowers?
Should Hope but rise to set in dark despair?
How long shall evil triumph and the powers
Of darkness rule the air?

No good was ever gained without endeavor
No wrong was ever righted without pain!
Was ever foe so cruel—crafty? Never!
No quarter should he gain.

—*Anna H. Woodruff.*

RANK POISON.

The head bartender of a down-town saloon is quoted as saying that he knows of a number of cases where beer drawers have, in addition to losing several of the fingers of both hands, lost the use of both hands. He said: "I know, and every other bartender knows that it is impossible to keep a pair of shoes behind the bar." He added, "Beer will rot leather as rapidly almost as acid will eat into iron. If I were a temperance orator I'd ask what must beer do to men's stomachs if it eats men's fingers and their shoe leather. I'm here to sell it, but I won't drink it—not much!" We commend this significant testimony to the thoughtful consideration of beer drinkers generally.—*National Temperance Advocate.*

FACTS AND FIGURES.

Statistical observations made in 1837 among British troops in India gave the following results: The daily percentage of invalids among the members of temperance societies was 3 65, while for the remainder of the troops it was 10.20 or nearly three times as great. The average annual mortality in England for all ages between 15 and 70 years is about 20 per 2,000. Among insured lives it is about 12 per 1,000, while in the Temperance Provident Institution, after the experience of 8 years, and with several lives about 70 years of age, the average mortality has been only 6 per 1,000.

The Briton Life Association has made an annual reduction of ten per cent. upon the premiums of all who have been total abstainers for two years. It is a question whether an occasional spree, with entire abstinence between, would not be less injurious than to be constantly absorbing alcoholic poison in small quantities. What is the moral and the application of these facts? Just this: An order like ours should never receive into membership any who have crossed the line and who even occasionally drink to excess. Moreover, the nearer we can come to the standard of total abstinence the better it will be. Quality is more important than quantity. Total abstainers are, other things being equal, the best risks. Total abstinence from all that intoxicates is the best rule for every one.—*Irish World.*

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It is claimed by distinguished commentators and scholars that *unfermented* wine did not exist in Palestine in the time of our Saviour. Can we not find light on this point in the passage suggested by the above heading? The carbonic acid gas evolved in the process of fermentation is a powerfully expansive agent. In a pint of champagne this power is sufficient to burst, in a considerable percentage of cases, glass bottles which are able to withstand a very large amount of gently increasing and steady pressure, though not a sudden blow. That the skin bottles used in our Saviour's time, ordinarily a goat's skin and holding several gallons, could withstand the pressure generated by the fermentation of that amount of wine is simply incredible.

The fact that fermentable substance, even liquids, can be secured against fermentation unless some fermenting agent has been previously introduced, by perfectly excluding the air, is the foundation of the canning of fruits. "Old bottles" would almost unavoidably contain at least a few particles of the "lees" deposited by the previous wine which would have become a very active ferment by its exposure to the air while the bottle was empty. Hence new wine put into such bottles would inevitable "work" and burst them. But when new wine was put into new bottles, and in the tying the neck of the bottle was filled above the point when the ligature was applied, *that* wine even without such intention on the part of any one and in consequence of the perfect exclusion of the air, would certainly be *unfermented* wine, how long soever it might be kept.

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